CANADIAN JEWISH REVIEW

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Passover

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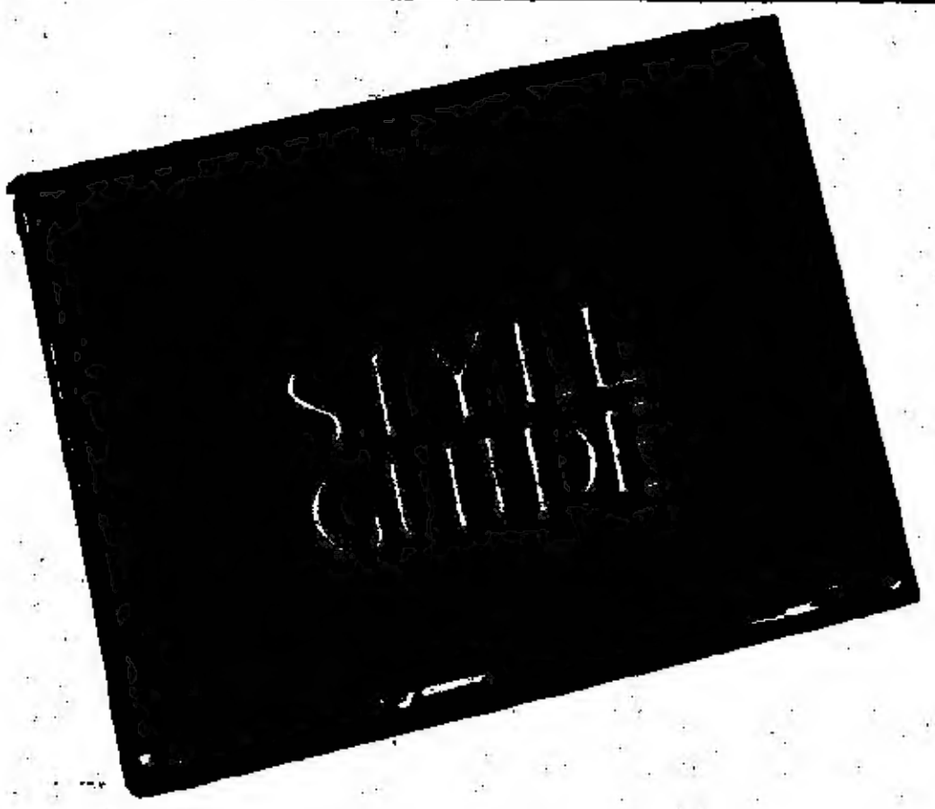

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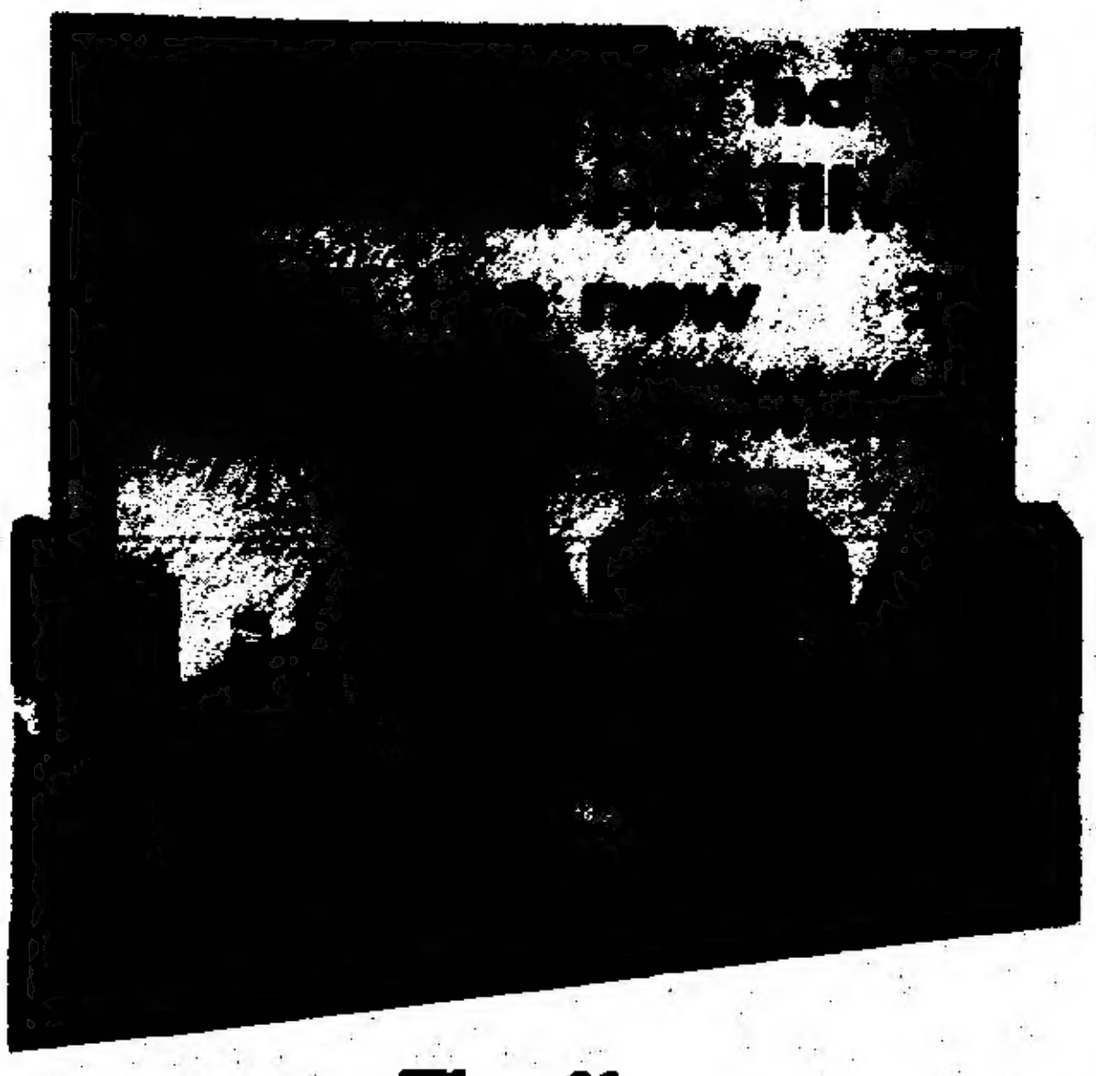

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CANADIAN JEWISH REVIEW

VOL. XXIII MONTREAL, APRIL 11th, 1941 No. 27

Commentaries

By Dr. Harry J. Stern, Rabbi

The Ageless Cry For Freedom

The Feast of Passover has in truth eternal significance. It brings home to man the need for restating and reaffirming for himself the ideal of freedom. Tragic is the fate of peoples when these take their freedom for granted; that makes for a decadence of human liberty; that has caused a weakening of the democratic way of life. Wise, indeed, therefore were the ancient Rabbis when they formulated in the liturgy of the Haggadah the thought "—Bechol dor V'dor—'In every generation each Jew should regard himself as though he too were brought out of Egypt, not our fathers alone, but also us, did the Holy One redeem.'"

Indeed, 3500 years have passed since the Jews were redeemed from ancient Egyptian slavery. But, alas, how many times during these centuries have the waters of the Red Sea given up the ghosts of Pharaoh and his hosts. Pharaoh and his horsemen are certainly abroad in the world in the present hour. These seek the enslavement of the human race. God, the emancipator, however, is at work and the men of faith in God are at work. The faithful need not despair, the lovers of liberty and justice know that freedom will triumph over tyranny.

The concept of a Universal God is bound up with human freedom. Hence the first command of the Decalogue reads: "I am the Lord thy God, Who brought thee out of the land of Egypt, out of the house of bondage." No wonder the Nazis wish that Christianity and Judaism perish. Hence it is but logical that these modern pagans seek the destruction of church and synagogue, for these symbolize man's ceaseless yearning for the realization of that ideal of life which calls for justice and liberty for all peoples.

How meaningful has Passover become, how real in these days! Millions are truly eating the bread of affliction. Millions are being driven by the lash of the taskmaster. But in the spirit of Passover we despair not but hope for human redemption. Even as the ancient record reads so is our mode of behaviour even now: "And Israel saw the great work which the Lord did unto the Egyptians . . . and the people believed . . . Then sang Moses and the children of Israel."

Man must dream of the ideal of liberty—temporary failure should increase all the more his zeal for it. The song of victory and triumph will yet be heard everywhere. The present struggle and sorrow will yet give birth to a happier day—it will dramatize the universal Passover spoken of by the sages of Israel. Through faith and struggle this will yet come to be. The cry for redemption, however, must never cease. For the ancient exodus is not a mere memory but is to be relived certainly in our day and generation.

The Midrash Of The Four Sons

Of the Midrashim added to the Haggadah in the Gaonic period, the Midrash of the "four sons" is considered one of the most important. This interesting specimen of Midrash from the Jerusalem Talmud and the Mechilta furnishes us an instance of the keen insight the Rabbis possessed in penetrating human nature. The law speaks of four types of children: the Wise, the Wicked, the Simple, and the Son who can not ask. Three of the "four sons" ask questions, one is dumb. It seems that the Rabbis understood that, after all, three-fourths of man is a questionable animal. The Bible has four references to the questions of the son, therefore the Rabbis with the minutest search for any possible suggestion in every word of Scripture conclude that the four questions might refer to as many different classes of enquirers, and the Midrash proceeds to fit the questions to the enquirers.

The four expressions in the Bible used with regards to the duty of narrating the story of the departure from Egypt are these: Deut. 6:20; Ex. 12:26; Ex. 13:14; and Ex. 13:8.

All the questions based on the above Biblical texts are very ambiguous, judged from the meaning and contents. For example, it is doubtful whether either Ex. 12:26-27 or 13:14-15 refers to the "Wise One" at all. Perhaps on the contrary Deut. 6:20 may refer to the Haham.

But, judging simply from the wording of the questions, we can state that Ex. 12:26-27 in all probability refers to the Rasha if we take the word "Avodo" to signify "Tircho", trouble. The Mechilta and the Jerusal take it in this sense. Ex. 13:14-15 must refer to the simple one because it is such a simple question. Deut. 6:20-25 is taken to refer to the Haham because of the detailed form in which the question is put, as well as from the knowledge it displays in distinguishing between the terms "Aido Chukim and Umishpotim."

Ex. 13:8 has been taken to refer to the "She'eno Y'dayoh Lishol" from these explanations because it corresponds with the texts of the Passover ritual which are now commonly used.

While the above passages, as the Midrash interprets them, fit roughly the four characters it seems that too much ingenuity has been wasted in trying to explain details. Perhaps libraries have been written on the subject of the "Four Sons". The chief difficulty is found in the fact that our present reading of the Haggadah text makes no differentiation between the question of the Haham and Rasha; They both exclude themselves according to our text from the "Klal" by the use of the personal pronoun "Osonu-Lochem", "You".

While ever so many "Mephorshim" tried to harmonize by pilpulistic interpretations the questions of the Haham and the Rasha—the key to the whole matter is found in the fact that the Jerusalem Talmud and Mechilta read "Us" for "you" in Deut. 6:20; this reading is also found in many of the oldest manuscripts of the Haggadah. By reading the text as preserved in the Jerusalem Talmud we find that while the distinction between the wise sons and the wicked does not lie in their questions, yet there is a difference in their ultimate aims.

The wise son asks: "What is this Passover for us?" This question leads him not from but to his kind. The Haham thus has a true philosophy. But the wicked, with his cynical question, "What is all this for you?" purposely excludes himself and stands outside of the "Klal". He is wicked, not because he doubts, but because he takes no hand in the struggle in which he might take a share. Perhaps he is considered wicked because by excluding himself he rejects one of the principles of Judaism, namely, "one is not to separate himself from the group."

every friday

"Sometimes when people censure me,
I tell them without rancor
That for what it cost me to be free,
I might have had an anchor."

This column remembers the Passover Seder services of long ago and far away as a delightful mixture of beet preserves with citronella, black satin silk mantillas, polished brass matzah trays, the smell of new clothes, an elation that could only come with the spring rains in the Southern woods. But also the haggadahs containing the service, as distinct a collection of books as you could ever find. Perhaps the milady color that rose from the illustrated pages, the long service and the dull boredom without color illustrating the wise son, the wicked son, the ignorant son and the stupid son to all of whom the story of the Exodus was to be recounted in understandable phrases perhaps was helped children better to live again as commanded the story of their bondage in Egypt and to remember with gratitude that event. Moses who led them from slavery into freedom. Perhaps it helped everybody to consider himself as he had been personally freed from Egypt once the books were closed.

The four sons, a bit less expressive of their natures here than in the minds of millions of Jews since illustrators first began to see in them a subject and have custom began to use them as the decorative motif for Passover ceremonial objects. The first haggadah was made about the thirteenth century. The oldest one printed in Italy is of about 1505. The first illustrated printed haggadah was made in Prague in 1526. In 1887 a man by the name of Asher Osher had collected two hundred and thirty editions of the haggadah, and another man by the name of S. Wiener had counted eight hundred and nine-twelve editions. It has always been customary to translate the haggadah into the vernacular for the children. The four sons, representing all the sons of the Jews, to whom the story of deliverance, with its theme of liberty, must be told carefully, strike poses in pewter molds of the seventeenth and later centuries, in carved dishes, wine-cups, embroidered matzah cloths, towels and cushion covers appropriate to Passover, the great holiday of traditional observances.

This column has a delightful haggadah which is enough to make any one sad that he was born so soon. It is called "The Children's Haggadah" and it was a birthday gift from one of its translators, the Reverend Arthur Sali Super, a young Rabbi who was at the Shaar Hashomayim Synagogue in Montreal for a time and who is now a chaplain with the British Forces. The cover is a light blue decorated with pink and white flowering trees. In one circle is a picture of the other twins, in another is the Passover cup, and another is the matzah. The three words without mention of which the Jew has not done his duty on Passover. This haggadah is the first attempt to make the Seder service intelligible to the youngest and the most important member of the community, the children, and it does that beautifully.

The page is in Hebrew and the next page is in English. The youngest son asks the Four Questions beginning with "Why," which is in huge red type. "Why is this night different from all other nights? Why may we eat on all other nights either leaven or unleavened bread, as we please, but on this night leaven only? On all other nights we may choose any kind of vegetable we need, but on this night we must eat bitter herbs? On all other nights it is not usual to dip food even once, but on this night we dip twice? On all other nights we may sit either sitting or leaning, as we please, but on this night we must all recline?"

The other answers the questions as follows: "There was a time when we were slaves in Egypt, but God brought us forth from there with His mighty hand. How terrible is the thought that if God had not taken away our forefathers from that country of cruelty, we, our children and our children's children might still have been slaves to a Pharaoh in Egypt. Let us not say then, 'We must be clever' or even 'We are wise all scholars and understand everything about our people's history,' even if we are all old scholars who have read the Torah many times; it is still our duty to retell the wonderful story of the departure from Egypt; for the more one speaks about the departure from Egypt, the better."

In the haggadah the four sons look like contemporaries of the modern children dressed in colorful clothes. The wicked son who no participates no longer seems a soldier as in this imagination a much older. The phrase of the conventional stupid son, a dolt or one who is merely too young to ask about the Seder, but, in accordance with the old law, the father must explain it to him, anyway. By the time they get to the part about the task-masters which the Egyptians put over the Jews to afflict them cruelly with heavy labor, the chair may be getting a little hard under the child. By moving a disc held between two heavy pages, he can watch the vicious slave-drivers, dressed in flame-color, beating the toilers and the makers of bricks without straw as they pass in succession under his fingers. On the other side of the disc are portrayed in color the sufferers from the ten plagues that God brought on the Egyptians so they would let His people go. On another page you pull a tab and little baby Moses appears in a basket amid the waiting bulrushes, pink herons, and green palms.

On the back cover of "The Children's Haggadah" there is a little boy asleep in bed, but leaning against a high pillow as becomes a free man. Folded in his arms is the Haggadah described here. For him it has been the great festival of freedom, freedom to be loved and cherished, freedom to hear slavery denounced as a sweet land of liberty. t.l.c.

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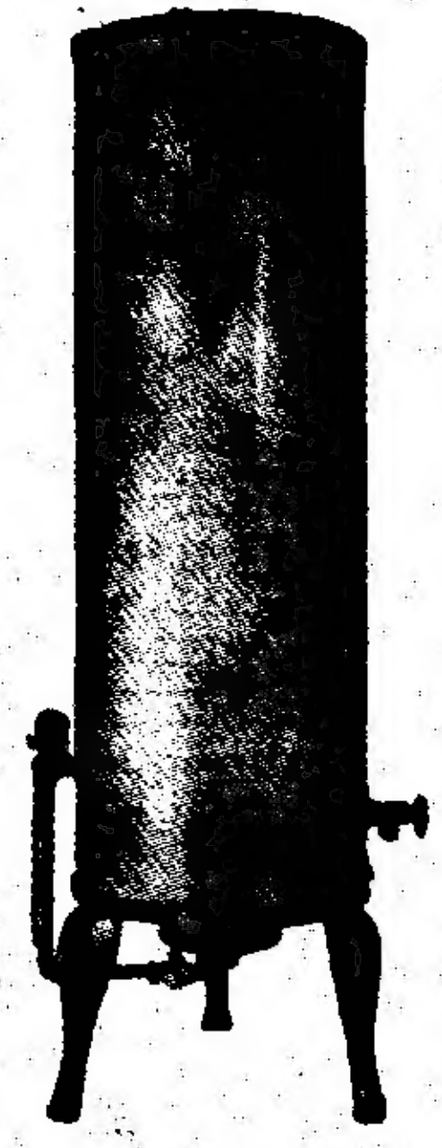

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"I wholly disapprove of what you say and will defend to the death your right to say it." — Voltaire to Helvetius

APRIL 11th, 1941 VOL. XXIII, No. 17

"People Of Canada" Broadens Tolerance And Creates Understanding

In The Wake Of The Pioneers And Their Settlements, Are The Social Workers

By Martin M. Cohn, Of Toronto, Executive Director Of The United Jewish Welfare Fund

"People Of Canada" should be made "enforced seeing" Every man, woman and child in the Dominion should see it at least once. It is the saga of Canadian democracy—and everywhere it is shown, it will broaden tolerance, create understanding, and help to banish sectionalism. There is a romance to Canada, from the Maritimes to the Rockies. Every community has a story of flight from persecution or poverty, and the planting of roots in a new, fresh land. "People Of Canada" shows the growth of these communities, each Canadian and yet each with its own racial characteristics, and each making its own contribution to the growth of this country.

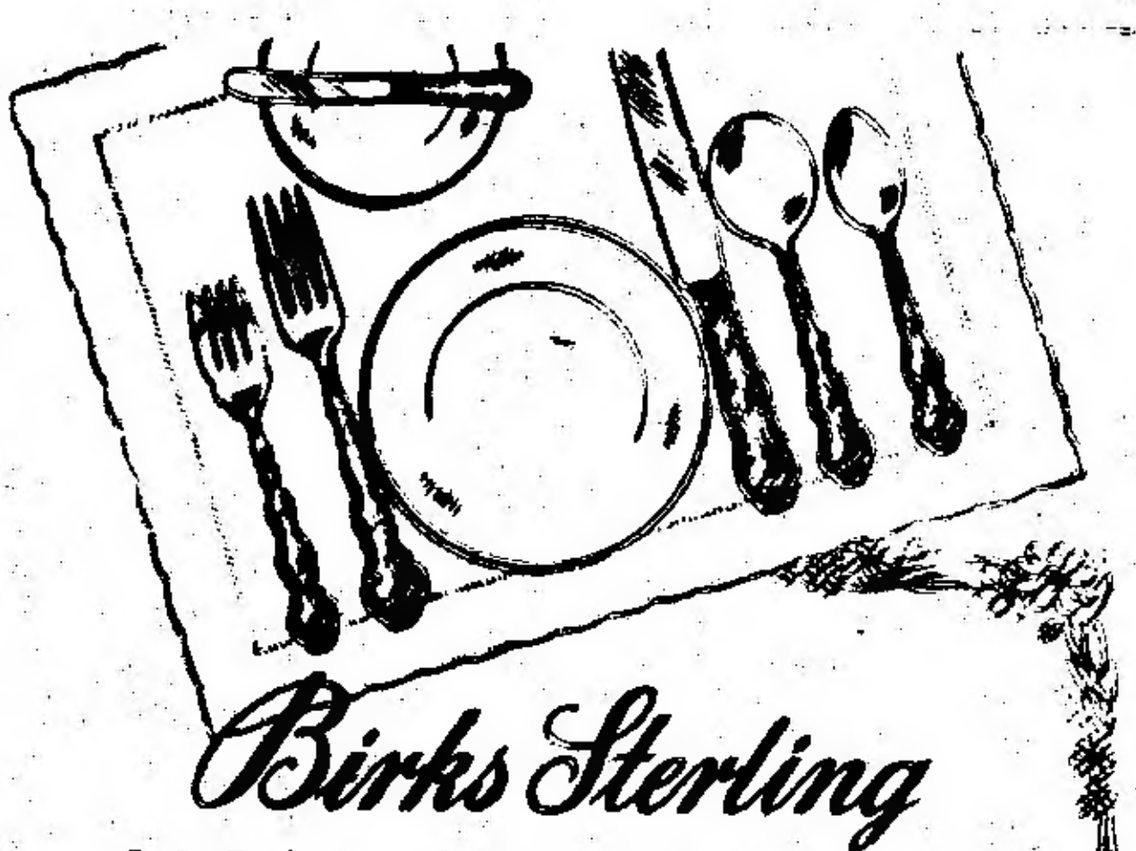
However, tragedy can strike at even the smallest community. Drought and bad weather can bring poverty. Illness and death create neglected children and orphans. Abnormal social conditions may breed misfits and outcasts. In the large cities, public departments of welfare, private social agencies, juvenile courts, child protection organizations and other bodies devoted to the cause of humanity, stand as a buffer between the victim of tragedy and ultimate defeat. In the smaller communities, in the small industrial towns, in the rural areas across the wide agricultural stretches of this country, one or two persons usually represent this buffer. It may be the local relief officer, or the children's aid society officer, or the local spiritual leader

In a recent trip to the west, I was fortunate in being able to meet these people who are holding the outposts of social welfare work; and to learn, as well as to advise, on these matters so vital to the maintenance of sound Canadian community life. The developments in these localities are important. They are as much a part of the general social background of this country, as the private sectarian agencies, Protestant, Catholic and Jewish, and the network of public welfare services in the more populated areas.

The two largest developments in the West are in the cities of Winnipeg and Vancouver. Since the outbreak of war, both of these cities have been interested in the co-ordination of all efforts, for war work and for local services, in order to avoid a mushroom growth of new organizations.

In Winnipeg, the Volunteer Bureau, which grew out of the Voluntary Registration of Women, is not only supplying volunteers for the local welfare programs, but is also directing volunteers into war work. Each new project, either in raising funds or giving service, no longer needs to begin the laborious task of recruiting volunteers, but can secure these by applying to the Volunteer Bureau. The other main development in Winnipeg is an interest in developing child care services, which will affect the existing Jewish Home for Children.

Much has already been written about Vancouver's steps to meet war emergencies. The excellent relationship between the Community Chest and the Council of Social Agencies in that city, and the high regard in which these organizations are held by the community, resulted in the first combined drive for national war services—a united campaign, which was the predecessor of the present National War Services Campaign.



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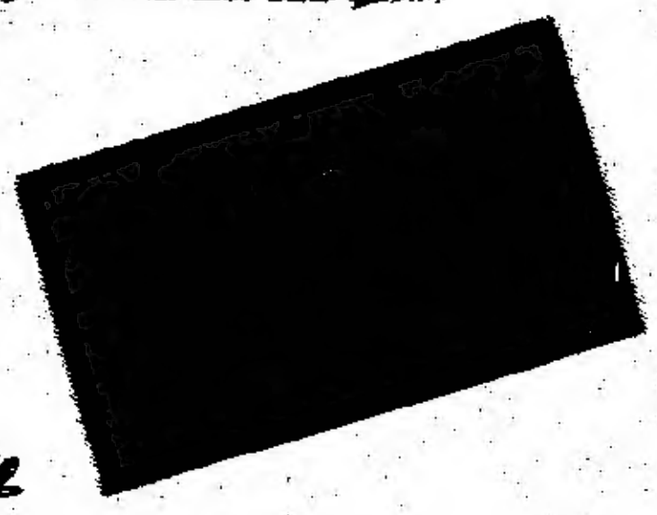

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Vancouver showed that "it could be done" with savings in administrative costs, strengthening of communal ties and consolidation of efforts.

Another progressive step taken by Vancouver, and stimulated by the Council of Social Agencies, is the Co-ordinating Council composed of all organizations engaged in war work—auxiliaries or organizations helping soldiers' families, groups interested in raising funds for special war-time projects, etc. The strength of this Council has made itself felt throughout the city, and it is recognized by the City Council, to which it makes recommendations regarding permits for tag days.

With this interest in co-ordination to achieve a better community now manifest in Vancouver, an outstanding development is taking place in its social services. The public department of welfare is establishing de-centralized units, each with a trained social work supervisor, each supplying not only relief to indigents, but also social case work services when needed. In this manner, the relief usually administered through one office and the social case work services, usually emanating from another source, are combined.

Winnipeg and Vancouver are interesting for their progress in co-ordinating services already existing services, or new services made necessary by the war. Although a smaller community, Brandon should also be mentioned in this regard. The citizens of Brandon are investigating the possibilities of combining their campaign for the National War Services with the existing campaigns for local services, into one combined drive. This is a far-sighted measure for a small community, and if realized, it will bring strength and unity. It is also a source of gratification to know that the values of combined effort have spread to the west, although they are still ignored in some eastern cities.

Jewish communities who have allowed themselves to become over-run by a multitude of campaigns, and mushroom organizations can look to Winnipeg, Vancouver and Brandon for inspiration. Just as easily as Vancouver organized its combined appeal, Jewish communities can combine their special sectarian appeals around the two Canadian Jewish drives—the United Palestine Appeal and the United Jewish Refugee and War Relief Agencies.

All along the line, between Winnipeg and Vancouver, communities are growing up. They are finding that when disaster strikes, the trained social worker is needed "to pick up the pieces and mend them." When everyone knew everyone else, because everyone came from the same vicinity in the old country, then it was easy for grandmother to step into her neighbour's home. She knew whether her neighbour would accept help, and how much she knew where to find her neighbour's relations who might assist and her neighbour told her all his troubles because he knew her. However, as newer settlers arrived in these towns, they came from other countries than the first settlers, and grandmother found that she did not know how to deal with the troubles of people who were strangers.

The trained social worker coming into these communities, covering sometimes many hundreds of miles in the district, is not only helping individuals needing attention, but is also making a contribution to the structure of communal life. Through the pioneer work of these people in such places as Brandon, Portage La Prairie Calgary, Edmonton, Regina, the trained social worker is laying the foundation for orderly communal living, instigating the creation of councils of social agencies so that all the groups which have sprung up without direction may meet and face problems together; influencing public opinion in the creation of new necessary services, such as group work centres helping to consolidate campaigns into chests; and so on.

The pioneers in the "People Of Canada" have done, and are still doing their share in building up this country. In the wake of their settlements, and standing ready to help the second generation and perhaps the new generation of settlers after the war is adjusted themselves to the task of living, are the social workers.

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Passover Promises World Freedom From The Bondage A New Pharoah Seeks To Impose

By Samuel Bronfman, Of Montreal, President,
Canadian Jewish Congress

In this period of great struggle on behalf of the eternal principles of liberty and justice, the festival of Passover comes to us full of the inspiration of a similar struggle which also ended, as even the present one must and will, in victory and triumph. For the Pharoahs of history may, with the passage of time, have changed their tactics and their weapons; their objective remains the same—the enslavement of their fellowmen.

Then as now, an arrogant tyrant sought to fling into the waters of perdition, all those not of his race, preserving even for his own race, a regimented existence subject to his own caprice and whim; then, as now, Pharoah—his aliases are many, his identity the same—imposed upon his fellowmen his servile taskmasters, his obedient gauleiters. Then as now, a dictator attempted to build for his personal glory pyramids fashioned out of human suffering, mortared with the blood and sweat of enslaved people. And now, even as then, the nefarious attempt to reduce civilised mankind to the status of beasts of burden, serving a so-called superior race, must be thwarted and its agents destroyed!

Towards this noble objective—the liberation of the human mind, the emancipation of humankind, from the bondage which the contemporary Pharoah seeks to impose on it—all the free forces of the world are united. Leading that union of democratic resistance against the powers of darkness, is the British Commonwealth of Nations of which we Jews are proud citizens and to the protection of which we have dedicated all our powers, all our energies, our lives—anything and everything that can stand up as a bulwark against the hard hearts of the latter-day Pharoah and all his minions.

It is a struggle in which we cannot and will not cease until, in our day, the Passover emancipation is repeated once again. It is true that many dark days may be ahead of us. The world is even now crossing its red sea. But the hope of all of us is that soon, soon, that sea will be crossed, and on the other side thereof will be found the promised land of a happier life of freedom and decency for all mankind.

U. S. Jews In 48 Cities Join Aid To Democracies

Representatives of Jewish organizations in forty-eight cities and twenty-six States have associated themselves with the Jewish section of the Interfaith Committee for Aid to the Democracies.

Announcing the formal establishment of the Jewish section, spokesmen said that the purpose of the group was to obtain needed supplies for the British population and the cooperation of all Jewish groups with the Interfaith Committee.

Dr. Israel Goldstein of Congregation Bnai Jeshurun, New York, has been elected chairman. The following were announced as vice chairmen: Judge I. M. Golden of San Francisco, Senator Alfred M. Cohen of Cincinnati, Rabbi Abba Hillel Silver of Cleveland, Dr. Stephen S. Wise, Carl Sherman, Mrs. David DeSola Pool, Justice Nathan D. Perlman, Dr. Samuel Margoshes, Herman Hofman, Mrs. Bernard S. Deutsch and Louis Fabricant, of New York.

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The Reconstructionist Viewpoint

THE NEW HAGGADAH

By Prof. Mordecai M. Kaplan, Editor, The Reconstructionist Magazine

The Reconstructionist Foundation has just issued a new version of the Passover Haggadah. This represents the first attempt of the Reconstructionists to bring a liturgical text of long standing into line with their philosophy of Judaism. The purpose of this article is to set forth the considerations which moved them to undertake this task, and the spirit in which they carried it out.

It is generally conceded that the Passover Seder is inherently a fascinating religious observance. Yet when we note the way in which it is conducted, we cannot help feeling that our people fail to make the most of it. Viewed at close range, the Seder is the kind of ceremony which arouses great expectations and ends in small fulfillment. Why, indeed, do so many who come to the Seder only too ready to be thrilled by it, leave it spiritually empty and disappointed? There can be only one explanation. The traditional Haggadah, which should invest the entire procedure of the Seder night with an aura of the beauty of holiness, lacks the proper formula for our day.

No one can deny that the traditional Haggadah possesses charm and quaintness, and that it is, in parts, even stirring. The invocation, the four questions, the opening statements of the answer to them—all give promise of a great message to be enunciated. But, before long, we find ourselves entangled in legalistic discussion, whether a certain portion of the Shema should be read only during the day, or also at night; or whether the duty of telling the child about Passover should be carried out from the first of Nisan, or is limited to the festival. This is followed by a labored rabbinic rendition of the lofty confession of faith which the Israelite would pronounce when he brought the first fruits to the Temple. In the course of that rendition, the attention is focussed on the ten plagues, the mnemonics by which they can be remembered, and the arithmetical progression by which they mount up to two-hundred-and-fifty. By the time the participants in the Seder get to this point, the solemnity of the service is gone; the spell is broken. Their mood reaches a low from which it cannot be raised again, despite the lofty key of some of the subsequent passages, including the Hallel.

How is it that we Jews managed to get along with the Haggadah till now? As far as our ancestors of pre-modern times are concerned, the answer is that they lived in the same universe of discourse as did the Sages, who first formulated the text contained in the traditional Haggadah. Those Sages had all their millennial hopes centered upon the restoration of the Temple in Jerusalem, together with its sacrifical cult. The actual purpose of the Haggadah was for them not only to tell the story of the Exodus, but to have the participants in the Seder re-live the sacrifical rites celebrated in the Temple during the Passover season. It also aimed to awaken a yearning for a redemption that would be enacted in the same miraculous fashion as the one by which Israel was redeemed from Egypt. The text of the Haggadah thus expressed what Jews until modern times actually believed in, and prayed for.

As for our own parents and grandparents, who for the most part no longer cherished hopes of that kind, how did they manage to be satisfied with the Haggadah? For them Jewish life was still full and substantial. They could well afford the Passover to be essentially an occasion for brightening up the home for the spring season, and for inner self-renewal after the long siege of winter, with its short days and long nights, and frequent illness. It did not matter what the Haggadah said. The Kiddush, and the four cups of wine, the child's recitation of the Ma-Nishtanah, and the hiding of the afikomen, the cup of Elijah, and the Had-Gadya—these are all that counted. Actually, the recital

(Continued to Page Twelve)

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This Puzzling Passover Haggadah

By Dr. Arthur A. Feldman, Rabbi, Of Hamilton, Ontario

The Haggadah read on the first night of Passover (Seder) is abounding in puzzles. Puzzles are the stories told in it, the rites and ceremonies performed in it, the questions asked and the answers given in it. The greatest puzzle is what is not said in it. Let us investigate into the puzzles and hint at the solution of some of them. One of the duties of a mature and thinking man is to know, when he is moved, the emotions he is moved by; when he does an act, what its meaning is; when he entertains beliefs, whether there is truth in them; when he utters words, whether there is sense in them. Or can only little children, or adults of an infantile mind, enter into the magic kingdom of Passover?

We begin with the greatest puzzle. It is, that the name of Moses does not occur in the Haggadah even once. Elijah plays a very prominent part in the ritual of the Haggadah. The door is opened for the prophet and he is welcomed with a goblet of wine. Rabbis, such as Hillel and Akiba, are spoken of in the book. But Moses, the liberator, lawgiver, and leader, is not as much as mentioned by name. Is this accidental or incidental? It cannot possibly be the former. What is the meaning of the collective forgetting of the name of the man on the night he is said to have played the most important rôle? Imagine Christianity not mentioning the name of Christ at Easter!

The Haggadah begins with the famous four questions: "Why may we eat on all other nights both leavened (chametz) and unleavened bread, but on this night only unleavened bread (matzoh)? Why do we on all other nights eat all kinds of herbs, but on this night only bitter herbs (moror)? Why on all other nights do we not dip in (salt water) even once, but on this night twice? Why on all the other nights may we eat both sitting and reclining, but on this night only reclining?"

The passage that immediately follows would be expected to be the answer, but it is not. It does not answer any of the four questions. It may be taken as an answer, though not an outright one, to the fourth question. The festival wants to commemorate both the slavery in and the deliverance from Egypt. In Roman times one distinction of a free man was the reclining at meals. But why imitate Roman customs on this peculiarly Jewish night? The free Egyptians sat upright at the table.

The third question is about the dipping in salt water at the Seder. The traditional explanation, not told in the Haggadah, is, that it is symbolical of the salty water in the Red Sea. But isn't it told in the narrative of Exodus that the sea was miraculously divided and the Israelites crossed it as on dry land?

The first question wants to know why on all other nights the Jew may eat both leavened and unleavened bread, but on the first night of Passover only unleavened, matzoh. Only on the first night? Does not the Torah enjoin the exclusive eating of the matzoh for all the seven days of Pesach? The Haggadah is correct. According to the Talmud, on the first night it is obligatory, a religious duty, to eat matzoh, whether one likes it or not. In the days and nights that follow one is not obliged to eat it if he doesn't want to. Judaism is a religion, not of the Bible, but of the Talmud. But the strict prohibition of chametz still stands for the whole festival, both according to the Bible and the Talmud.

Later in the Haggadah the question is asked: "The matzoh, why do we eat it?" The answer given is taken from the story of Exodus (xii. 39): "And they baked unleavened cakes of the dough which they brought out of Egypt. There was not sufficient time to leaven it, for they were driven out of Egypt and could not tarry." In Deut. xvi. 3 it is said that we must eat only matzoh on Passover because it was the "bread of affliction" of the Hebrew slaves in Egypt. Which explanation is the true one? If it be the first, why then was such a great thing made of a very trivial event? Did they in Egypt all bake bread on the same day? If they did, only the women did it, and in ancient times Passover was preeminently a men's festival. If it be the second, then it is surprising that in the wilderness they longed for Egypt, saying: "We remember the fish which we were wont to eat in Egypt for nought; the cucumbers, and the melons, and the leeks, and the onions, and the garlic" (Numb. xi. 5). Why are we not enjoined, either in the Bible or in the Talmud, to eat ritually these delicatessen on the Seder night, or, at least, on Passover?

Why is all leavened (chametz) forbidden, and the most strictly so, on Passover? Even the smallest particle of it must not be left

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in the house for the duration of the festival. As to eating it on Passover, it is said more than once: "Whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." (Ex. xii 15; 19). Why this relentless condemnation and labouring of wholly innocent inorganic matter? The passage quoted above from Ex. xii 39 gives the explanation: "There was no sufficient time to leaven it," namely the thought that they brought from Egypt. Shall we reduce ourselves to infancy in order to be able to accept this answer? Many scholars have attempted to give the answer, but so far in vain.

The second question asks why of all the green herbs only horseradish (maror) is eaten on the Seder night. Why, a minute or two before this question is asked, parsley was ritually eaten with a benediction, praising God the "Creator of the fruit of the earth." What does the ritual eating of the parsley signify? Here is the answer. From immemorial times, in the springtime of the year, when nature awakens from its long, wintry, death-like sleep, there have awakened in the human breast wishes and urges of rebirth, rejuvenation, resurrection, vim and vitality and manly strength. In all the ancient Near East, to which also Palestine belonged, and far and wide outside it, at the vernal equinox, or at full moon, the festival to the dying and rising god was held. The Christian Easter is such a festival, and also speaks of the elemental human wishes and urges which are felt the strongest in spring. The parsley is the first herb, or one of the first, to sprout out of the mother-earth, to come to life again in spring, for which reason it is a very ancient symbol of rebirth and resurrection in very many parts of the world.

An anonymous Greek poet of old, in a poem entitled Parsley, complains:

"Alas, when mallow in the garden dies,
Or parsley green or wrinkled anise dear,
They live again, they rise another year.
But we, the tall, the mighty, and the wise,
Once dead, beneath the hollow ground must keep
A long, dumb, changeless, unawakening sleep."

The poem is included in the Oxford Translation of Greek Verse. The Jews are the same human beings and have the same urges and wishes. The parsley in the Seder ritual symbolizes rebirth and resurrection. The maror couldn't well serve as such a symbol, as it is of last year's growth. The resurrection in a Jewish ritual cannot be objectionable to the Jew. Resurrection is one of the cardinal principles of traditional Judaism. A pious Jew praises God several times daily for the resurrection of the dead. Passover is also the festival of the resurrection of the whole people of Israel. It is for this reason that there is read on the festival in the synagogue the famous 37th chapter of Ezekiel that speaks of this.

Besides the parsley, other symbols and symbolic acts remind us of resurrection, individual and national, and other, on Passover night. On the Seder table, there is an egg. It is said that it represents the lamb once offered by every family on this eve. How in the world could an egg substitute for a lamb? Who has ever heard of a lamb that laid an egg? The egg is a very old and universal symbol of rebirth and resurrection for a very obvious reason. The roasted shank-bone, it might be said, stands for the Paschal lamb in the Seder ritual. But then, why is it not eaten, as the Paschal lamb was? The egg is also not eaten.

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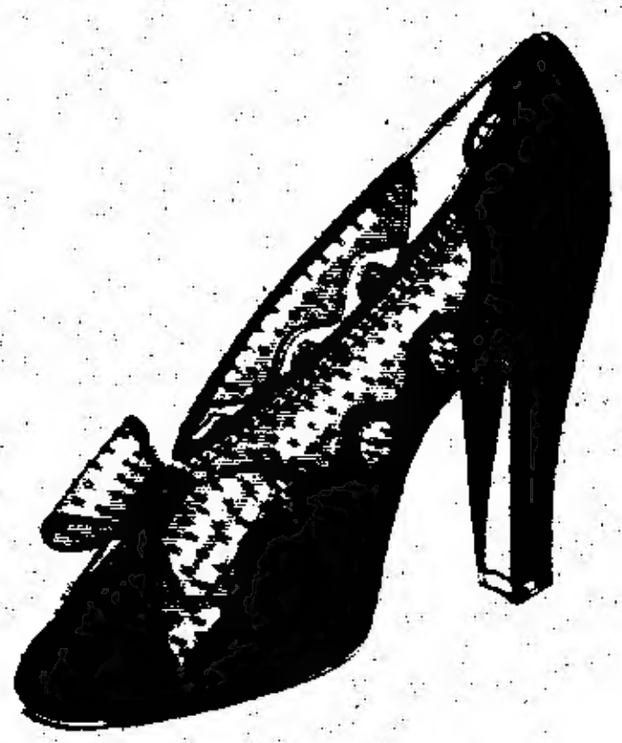

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A symbolic act that has to do with the resurrection is the opening of the door, about the middle of the Seder service, to receive Elijah who visits every home which observes the Passover. Elijah is the precursor of the Messiah, or rather the Messiah himself. This is evident also from the mystic songs at the outgoing of the Sabbath. One feat of the Messiah will be the resurrection of the dead, of which on the Seder night, and on other occasions, every Jew is assured. On Passover, Isaiah xi, a chapter on the Messiah is read.

The most popular passage in the Haggadah is that of the four sons who ask questions. The first boy is the wise boy, chochom. His question is: "What mean the testimonies and the statutes and the ordinances, which the Lord our God has commanded us?" He naturally means the laws concerning Passover. The answer is: "It is not permitted to conclude the Passover night ritual or more correctly, the eating of the Paschal lamb, with a dessert (aphikomon)." What kind of an answer is this? Imagine a smart Christian boy asking his father the meaning of Easter, and being answered: "Don't eat Easter eggs after Easter." Can the inquisitiveness of a bright Jewish boy be satisfied with the answer he gets? He might, perhaps, be called chochom because he pretends to be satisfied and does not bother his father for more information, saving himself by that a frown or a slap in the face. Or, is the boy of the Haggadah called wise because he senses that in the cryptic words is concealed the real answer?

In the course of the Seder ritual the father, holding the shankbone high, reads from the Haggadah: "The Paschal lamb that our fathers ate, why did they do it?" The answer that follows says: "Because God passed over our fathers' houses in Egypt; as it is said: 'And ye shall say, it is the Lord's Pesach, because He passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses.'" (Ex. xii. 27). What is meant here is, that the Israelites besmeared their doors with the blood of the Paschal lamb, as a sign for God, that He pass over the homes of the Israelites when He went out to smite the Egyptian firstborn in the tenth plague (Ex. xi; xii. 21-23). Can one believe such a thing without a deadly injury to his intelligence? Such an idea is wholly repulsive to the modern mind, and wholly incongruous with any higher conception of God. Even the "Reform Union Haggadah has the passage. It is a great credit to the late Rabbi J. Leonard Levy, of Pittsburgh, that he totally omitted the incriminated and incriminating passage from his Home Service for the Passover.

One question we greatly miss in the Haggadah, namely, why we must drink wine at the Seder? The Bible does not say a single word about it. Indeed, why is the drinking of wine, and let us add now, the eating of matzoh, obligatory in the first night of Passover? Once the Pesach (lamb) was, among the Israelites, as among other peoples, a totem sacrifice. The warmly gushing blood of the lamb was drunk, and its raw flesh eaten, for reasons that Dr. Freud masterfully explains in his "Totem And Taboo". The Torah frowned upon such an abominable rite. It permitted that the Pesach be sacrificed in Jerusalem, that its flesh be eaten roasted (or cooked), but the drinking of its blood, as of all blood, it forbade the most strictly. In Rabbinic Judaism the ritual eating of the matzoh is a substitute for the flesh, the ritual drinking of the wine for the blood of the Pesach on the first night of the festival. This is the origin also of the Christian communion. The festival of Pesach and that of Unleavened Bread are one and the same.

There are many other puzzles I am anxious to speak of but my space is limited. These lines were written not for the satisfaction of a higher and truer Passover from the old one that is fast waning, for the first part I confidently trust I have to say. This second part would need several columns, but I shall be very brief.

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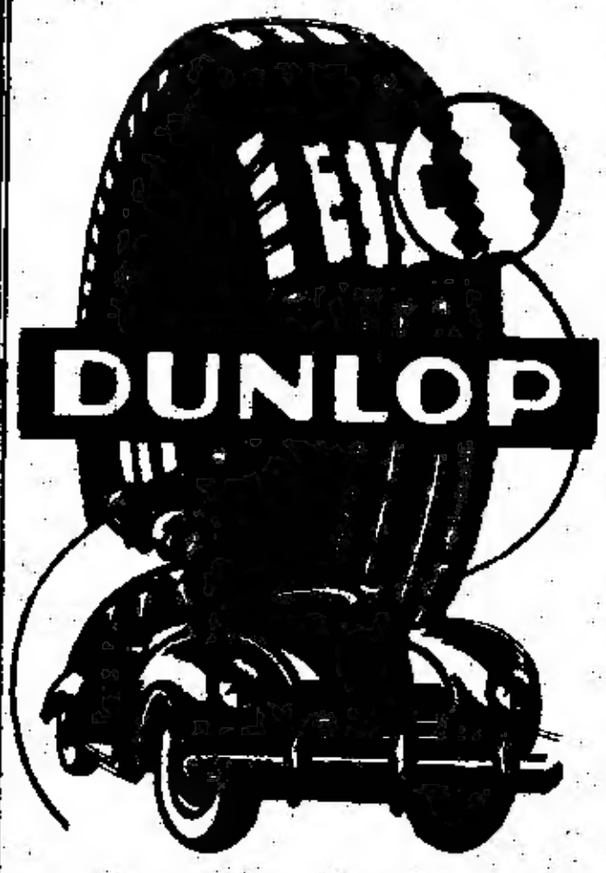

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small. If this is to be a higher human society man must get himself a mature mind and grow up in all respects. Our society cannot be up to the mark economically and socially if it remains on a primitive level religiously. Such rituals, acts and symbols I described as which even the higher religions abound, are expressive of and nourish and perpetuate primitive urges and impulses and ideas that keep down man's mind and prevents its maturity in all its totality. Man must rid himself of ideas and urges of rebirth, reincarnation, eternal life, and must be satisfied with a good old age and with a biological immortality that every one who obeys nature and the Moral Law can achieve. Some religions, on the hand, have promised resurrection and religious immortality, and on the other side taught that the sexless life is the highest virtue. There are hundreds of millions who expect to live after death, but do not marry or marry but have no children, or have only one or two. This is an aberration of the human mind. Man is the carrier of the germ plasm, says Freud, and only it is immortal. The religions must stress this life and must help to make it perfect, as perfect as it possibly can be.

The Passover liturgy contrasts the "Passover of Egypt" with the "Passover of the Future". The first must at last turn over its role to the second. In our scientific and machine age the time for the Passover of the Future has arrived for all men and nations. In it we must emphasize freedom but within the Moral Law, the worth and value of man, the interdependence of all, and brotherhood, a strong social conscience, a life according to the ordinances of nature, a good old age, and biological immortality. The great Comte said that men will always need sanctuaries and prayers. Let our prayers in the higher age be the highest type of them: "The concentration of thought and love on the high ideal of life" (Gilbert Murray). There can be no higher ideal than the values I enumerated above. For the strengthening and nurturing in instinct-man of such an ideal of life men must come together in their sanctuaries for meditation and contemplation, in all seasons of the year, every week, nay, every day. It must be inculcated into our children in their tenderest age by precept and example, and later at the schools. If the ideal will not get rooted deep in the mind, then man, weak as he is by his very nature, will destroy himself by the civilization of his own making. The danger was never greater than it is now when man can make the most deadly weapons.

THE RECONSTRUCTIONIST

(Continued from Page Eight)

of the Haggadah was not regarded as anything more than a duty which had to be performed, but from which no special joy or edification was expected to be derived. This is evidenced by the well-known saying in Yiddish, to the effect that "the main thing is not the Haggadah, but the kneidlach."

Those among us who are conservatively minded strongly deprecate tampering with the Haggadah. They argue for retaining it in the form in which it has come down to us just because it is exotic. This makes of the Haggadah a means of taking us into a world of make-believe, which affords us welcome relief from the toil and turmoil of our everyday life. "Why try to be too rational and exacting?" say they; "it is like removing the patina from an antique." This nostalgia

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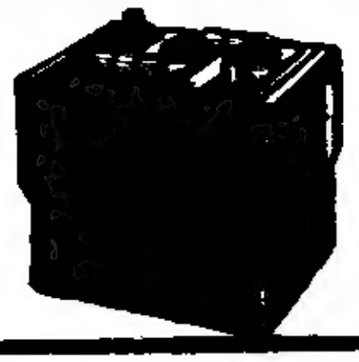

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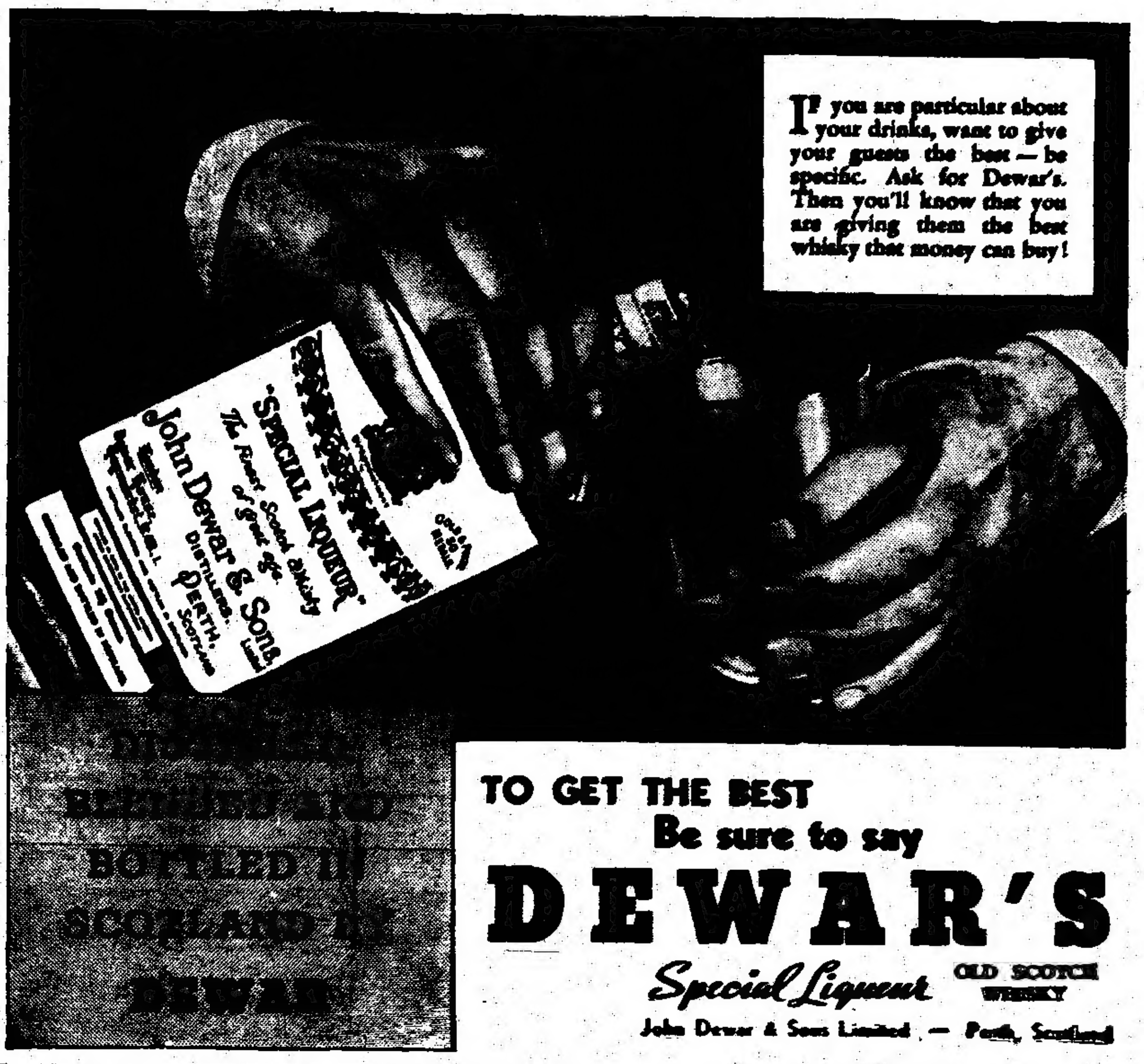
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for the old, regardless of what it means, is actually nothing more than a form of spiritual inertia.

Such an attitude will only hasten the inner disintegration of Jewish life. Already that life has become thin and vacuous. The only chance of its regaining some of its very much needed strength depends upon our developing to the utmost the rich significance inherent in the observances which are still maintained. Especially an observance like the Passover Seder, which still retains something of its historic appeal, dare not contain anything that is opaque and meaningless. Every moment of it should be exciting and uplifting. Nothing so lends itself to the kind of edification we need for our day as the story of Israel's redemption from Egypt, provided that story is transposed into the key of the struggle for freedom in which all men and nations are perpetually engaged, and provided those aspects of it are stressed which are relevant to our actual needs and aspirations.

The Reformists, with their Union Haggadah, have taken a great step forward in that direction. But unfortunately that Haggadah is vitiated by the Reformist theology which still operates with the mission idea as a substitute for the age-old faith in the ultimate re-establishment of Palestine as a Jewish commonwealth. Moreover, by merely omitting archaic content from the Haggadah, and putting nothing of a Hebraic character in its place, little more is left of the old Haggadah than its skeleton. This defect is not compensated for even by the interesting archaeological essays which make up a goodly part of the Union Haggadah.

The Reconstructionists, on the other hand, have not only eliminated from their New Haggadah all the nationalistic material, but have also added much that militates against the Jewish character of the Seder. Besides centering attention upon the meaning of freedom and the duty of dedicating ourselves to its attainment, it introduces in Hebrew and English the stories about Israel's slavery in Egypt, and about Moses' youth which give it the

event of the Exodus both a universal import and a significance of universal range. The various texts in the Torah which utilize the remembrance of Israel's experience in Egypt to motivate living on a high ethical level, are woven into the ritual. The cup of Elijah, which in the traditional Haggadah is made the occasion for introducing a bitter lamentation against the cruel heathens that devour our people, is here appropriately by songs which herald a better day for mankind and for Israel. By these and similar innovations the New Haggadah seeks to accentuate the prayer that is in the heart of every Jew, the prayer for a world which is to be at all Passovers, and in which God alone is King.

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A Seder For Soldiers In Quarantine

A Passover To Remember

In the Spring of 1918 young men from all parts of the United States were stationed in army training camps, learning to handle guns and firearms, and preparing to defend their country against a foreign enemy. In a southern camp where it is Summer all the year around, a large group of Jewish boys was awaiting the order to go overseas. Waiting proved a tiresome business, especially at this time of the year when thoughts turned towards home, and recollections of Spring activities and holidays filled the mind. The Welfare Workers in the camp sensed the unrest among the men, so one interested in the Jewish boys, approached the officer in charge.

"There's a Jewish holiday coming," he explained, "the Passover, and most of these fellows are used to observing their festival with a special service and an especially prepared meal. Now, if we could get leave for these boys."

"Why not?" asked the officer. Spring thoughts stirring in his mind, too, "as a matter of fact orders have come through from Washington to give passes to the Jewish men so they may observe this holiday."

"That won't enable the boys from a distance to go home," said the Welfare Worker, "but there's a large Jewish community in Bensonville nearby, and a very hospitable one, too, and I am sure I can get invitations for all my men who have to stay in camp. Ever see a Seder Service, Colonel?"

"No, never have. Go ahead and get the boys their invites. Tell 'em to eat an extra piece of their hard bread for me, too."

So Mr. Goodman went his way, happy in the thought that the Jewish soldiers would be able to enjoy a Seder dinner before the order came to sail. Arranging furloughs and wangling invitations for so many men was not an easy matter, but finally, with the cooperation of Bensonville's hospitable community, all were arranged for, and Nathan Goodman leaned back in his office chair breathing a sigh of relief.

"Well, that's that," he exclaimed. "Almost a thousand men, and every one provided with a meal ticket for tomorrow night. Camp'll be pretty well cleared of Jews, by this time tomorrow. Boy, will I sleep!"

"How about yourself?" asked his friend the Y. M. C. A. worker, "aren't you going to get a whack at the feast you've been arranging for the others?"

"Wouldn't I like to, though," said Goodman, "but I couldn't digest my dinner, I'm that weary. If I wake up in time, I'll go up to Bensonville and join the community Seder at the Y. M. H. A. Ever see a Seder Service?"

"No, afraid not."

"Passover is a festival that captures the imagination, Peters. Ever since I was old enough to remember, Passover and Seder have been the year's big moments for me. Boy, I can close my eyes, now, and see the family gathered around my father's table last year for the Service. The table was stretched to its fullest length, white and silver and crystal and flowers—was it pretty!—and say, was the food something to write home about! My mother and sister always roll the matzoh kloese the day before—ever eat matzoh kloese? After this big party across the water is over, you'll have to come up to my home some Seder and join us—and sometimes, if I came home from college in time, they'd let me help roll. My father read the prayers, and last year my brother's youngest boy asked the question,—why we celebrate this festival, and why we observe it in the way we do—was he cute? Maybe, someday, I'll have a kid, and he'll be the youngest at the table. Boy, I can hear him now: 'Why is this night different from other nights?' My mother always placed the Passover symbols on a big silver tray, made especially for this occasion, and father would explain each symbol in exactly the same words year after year. I bet there isn't a boy who has heard the service read in his home, who couldn't conduct it himself, right now. And the dinner, Peters! When the service is over, the best is none too good for a Seder dinner."

"Aw, wake up," exclaimed the "Y" worker, "You're making me so hungry, I could eat army rations; and if I hear any more, I'll be tempted to take French leave and go home. That's a pretty picture you paint. It would wring tears of homesickness from a rolling stone." A mucilage pot hurled across the room brought Peter's words to an end.

"Shut up," laughed Goodman, "you're jealous of my nice memories, that's all that ails you. Well, I'm turning in, if anybody wants me hang out the 'do not disturb' sign. I've earned this rest."

"Pleasant dreams, Nat, and don't get indigestion from that dinner," laughed Peters, as Goodman went down the steps.

But undisturbed sleep was not for Nathan Goodman. At eight o'clock the next morning a messenger appeared at Goodman's quarters.

"You're wanted," he said. "The

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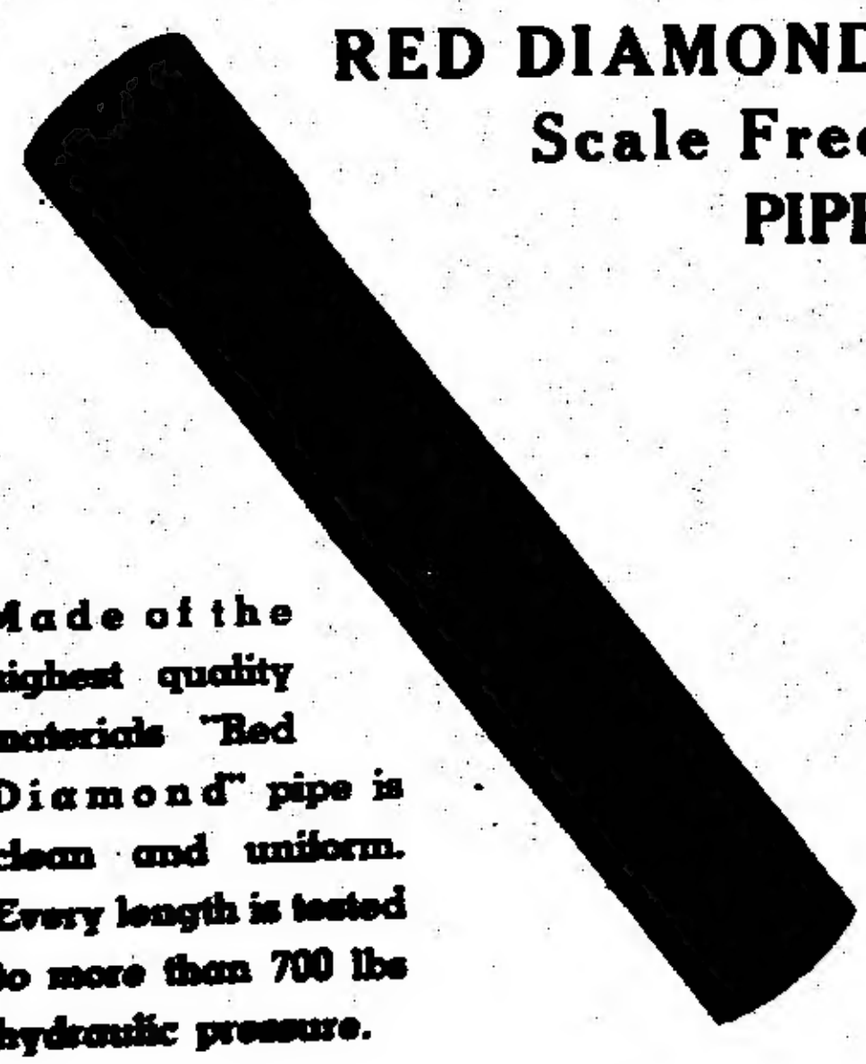
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GREETINGS!

DID YOU

"NUGGET"

YOUR SHOES THIS MORNING?

Colonel's in a huff. Better get a move on."

"What the . . ."

"Search me; it ain't my war. If I was you, I'd hurry."

So Nathan hurried.

"You wanted me?" he asked when admitted to the Colonel's office.

"Yes. Look here, Goodman. Two train loads of rookies came in last night. Everyone of them's in quarantine for the next two weeks, and there's at least fifty Jews in the lot. Isn't this the day of your holiday supper? Well, we've got fifty indignant Jewish lads on our hands. What are you going to do about it?"

"Don't you worry, Sir," laughed Goodman, taking hold of the situation." Those boys will have a Seder Service. If you give me permission to get on with the arrangements and carry out plans as best I can, I'll see to it that they'll give you no trouble, and you'll get no more complaints. Fifty Jewish boys to feed with a Passover dinner! That's a tall order, but I guess we can fix them up."

"Good luck, to you," said the officer. "The boys are out by the river, in tents."

Nathan Goodman went back and sat on the steps of the Y but to consider the situation. Fifty Jewish boys to be provided with a Seder dinner and a Seder Service. Fifty Jewish boys confined in Quarantine quarters, and no more chance of any rabbi coming in to conduct a service for them tonight, than there was of the boys' getting into Bensonville. Still, they must not be disappointed, and Goodman had told the Colonel that he would arrange the details.

"Get a move on yourself, Nat," he told himself, "time's not standing still. Somewhere, somebody will have to cook a Seder dinner for these lads. Don't sit there like a dummy, old man, maybe tomorrow, you can get your nap."

The first move was a visit to Bensonville.

Mrs. Cohen was in her kitchen, beating eggs for a matzoh shalet, when Nat's little Ford rattled into her yard. She listened in sympathetic silence broken by her occasional "chuk: chuk," to Nat's story, her motherly eyes filling with tears at the picture he drew of the boys away from home, quarantined at camp, on the eve of a holiday.

"You count on me for the matzoth kloese soup," she said when he had finished his tale. "I'll send the porter from Mr. Cohen's store out to the camp with the soup—and my kloese soup is famous in this part of the country, let me tell you.—in time for your supper. You go to see Mrs. Klein, and tell her I'm sending the soup. Her husband has a poultry business. Maybe, she will send your boys some chickens for their Passover supper. Let me see, Jennie Goldberg has four daughters. You tell them I am sending soup and Mrs. Klein is sending chickens. The four of them should beat you up enough chukes to keep your boys from missing their matzoth dreams. Sadie Stein has a papa in the wholesale produce business—tell her about me and Mrs. Klein and Mrs. Goldberg, and what we are doing, and ask if her sisters and sisters-in-law will send you out some cooked vegetables for your Seder."

"But, Mrs. Cohen," interrupted Nat, "suppose they aren't as generous as you; suppose they shouldn't do it?"

"You hurry along, now, and do as I say. They'll do it, and be happy to. Don't you know that all Jews are one big family, and it is a privilege for us to be able to help each other in times like these. Maybe, Rosie Isaacs will send you some of her Special Passover wine, too."

It was almost four o'clock when Nat's little Ford chugged back into the camp. Boxes and bundles filled the rear; packages piled high on the seat beside him. Commandeering some of the husky lads who had spent the day chafing under their enforced idleness in quarantine, Goodman had long, hastily constructed, tables set up on the banks of the river at the point where it widened into a bay. The day had been clear; the full moon that shone on Seder night would provide their illumination. From the camp headquarters came sheets to be used that night as tablecovers, benches were marshalled together and carried to the water's edge; even the tents serve the boys.

An air of peace and reverence settled upon the scene. This was Passover Eve, Jews of freedom were remembering the enslavement and bondage of their forefathers. In the twilight, beside the rippling river, gathered boys whose lives had been pledged to their country in her time of need. Kind souls from a neighbouring Jewish community had made the service possible; kind hands had provided the feast.

There was no Rabbi. The boys conducted their own service; a service chanted now in Hebrew, sung now in English, intoned now in Yiddish; responses joined in by all, in many tongues, but in the universal language of Jewish brotherhood.

Word had spread through the camp that the Jewish soldiers were doing something unusual by the water's edge. Into the shadows cast by the large tents from there crept, in groups of twos and threes and fours, men from the camp, but by currently, until a large audience sat in the semi-circle of seats on the outskirts of the scene. The moon came up in all its silvery glory; a fullness was upon the place. Thankfulness of the watchers, gathered in the darkness, beyond the rim of candle-light, the worshippers continued their prayers and service.

The traditional Seder dinner found its way to that table and under the moon. Mrs. Cohen had been as good as her word. The boys fell upon the meal with a will. Only then, when the servers had been satisfied and the repast begun, did the servers themselves remove themselves from the shadows and return to the

Continued on Page Thirty-Four

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Prince And Slave In The Egyptian Drama

By Dr. Saul Silber, translated from the Yiddish by Dr. Nathan Drazin

Two gigantic figures are beautifully woven into the fabric of the historic Egyptian drama, so poetically and magnificently portrayed in God's eternal document —the Torah. Both are wonderfully bright colossal forms and will forever inspire humanity with their majestic personalities and characters; their leadership will always serve as models of idealism.

These are Joseph and Moses.

Both were entrusted by Providence with the keys of Egypt. The first was given the key to that gate through which the Jews came into Egypt. Through his efforts, the poor, hungry Jews were granted the right to immigrate to a great, rich land to enjoy, at the beginning, its richness and freedom in full measure. Later this was transformed into a land of horrible persecutions and enslavement, a terrible subjection of body and soul.

The second was handed the key which, with Godly strength, opened the strong heavy locks of that gate through which the Jews went OUT of Egypt, the key with which the Jews unlocked the chains of slavery and finally won their freedom and their independence.

Providence appointed the first to take the Jews out of the "Land of the Hebrews" and lead them into the exile of Egypt; to the second Providence granted the honour of delivering the Jews from Egypt and to lead them back to Eretz Israel.

How close this Egyptian drama has bound the two and, yet, how different their destinies in life and even after death. . .

Although both had the bitter, sorrowful experience that a great portion of their troubles came upon them through conspiracies of their own brethren—the first was sold as a slave by his brothers and the second was slandered by "good friends"—and although in both lives may be noted many great, difficult, tragic moments, calamities by which weak characters are wholly wiped out, fortune smiled oftentimes upon the first and he had more sunshine than cloudy days. From the cradle to the grave, Joseph remained, with few interruptions, the "petted child" constantly cuddled by Providence, and all his strivings and dreams came true.

How close this Egyptian drama has bound the two and yet, how different their destinies in life and even after death . . .

Entirely different was the fate of the other. From the first day that he saw light, until the moment when he departed from this world, his life was one difficult journey, full of disappointments and tragedies. And the land to which he brought his persecuted and enslaved brethren as free men did not give him even a grave . . .

Joseph was born to a father and mother ardently in love with one another, who awaited for many years a loving child, a child who would serve as a heavenly testimonial, a holy seal of their sacred love and eternal covenant.

Joseph's father was a Patriarch; his mother, a wonderful, beautiful princess. Her soft alabaster hands affectionately caressed his young body. He was fed on milk and honey. He was dressed in silk. An old, loving father kissed his footsteps, counted his words, actually swallowed every sound that his beloved child uttered, took his dreams prophetically, hoping that in the future they would become realities . . .

And even when in his life there came a difficult, sorrowful hour and he was driven, a slave in chains, to a foreign land, fate did not let him suffer long. The heavy prison doors were suddenly opened wide for him and a Godly hand brought him into the king's palace. He was led through the streets of the capital city in royal splendour and thousands of people scaled walls in order to catch a glimpse of the slave of yesterday—to-day the leader of the kingdom—who came to save a great people from starvation; of the humble immigrant without a passport, with a past dark and sorrowful and on whose arms were still discernible the deepe scars which the iron chains had carved when he was in jail; and now these arms became decorated with gold and in his hands is entrusted the leadership of a great rich land; his word becomes law and his glance commands attention . . .

This event is so indescribably beautiful and inspiring that it grips you; the dramatic moments hold you spellbound; you really cannot tear yourself away from them. With great curiosity you ask: "What comes next?" Has there yet remained something good in heaven that was not bestowed upon him, upon Joseph?

Yes! The brothers who at one time mocked him, who so greatly sinned against him, have to come to him now to implore his pardon. They, themselves, have to set the scenes for the half-nebulous fantasies that had brooded in the heart of the caressed child. They alone now have to contribute to the realization of his youthful dreams. With bowed heads, with eyes cast low and hearts stricken with the pangs of conscience, the brothers stand now, hardened from pain and remorse, and pray pardon for their "sins of youth." They who sold Joseph as a slave and drove him into a strange land must now seek sustenance from the same "despised fellow," and through his political influence obtain "right of residence."

All these successes notwithstanding, the rich land of Egypt could not extinguish the love that Joseph quietly, deep in his heart, kept aglow for the land of his birth—the humble "Land of the Hebrews." Secretly, he always yearns for his native land. If it is impossible for him to go there alive, at least his bones must be brought back to the place where his cradle stood.

(Continued on Page Thirty-Three)

Sergeant Observer Dean M. Kerner, R.C.A.F., and Mrs. Kerner. The latter was Miss Irma Rath, daughter of Mr. and Mrs. George Rath, 5150 Decarie Boulevard, and the groom is the only son of Mr. and Mrs Sol. Kerner, 4467 Draper Avenue, Montreal.

Society Studio

Jacob Joseph, ten months old son of Mr. and Mrs. [illegible], Western Avenue, grandson of Mrs. J. Elkin, 112 Arlington Avenue, and of Martin Wolff, 442 Argyle Avenue, Montreal.

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Aircraftman Gerald Bronfman and Mrs Bronfman of Toronto. The latter was Miss Marjorie Meta Schechter, daughter of Mr. and Mrs. Jacob Schechter of 1175 Park Avenue, New York. Aircraftman Bronfman is the son of Mr. and Mrs. Sam Bronfman, 1611 Wiseman Boulevard, Montreal.

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Miss Constance Elizabeth Bennett eighteen months old daughter of Dr and Mrs Nathaniel V Bennett of Brockton, Mass granddaughter of Mr and Mrs Morris Schneiderman Ville Issue West Montreal

Below Carole Myers two daughters of Mr and Mrs Harry Saxe of Ottawa Ontario granddaughters of Mrs A Cowan Lamar Avenue and of Mrs C Saxe Bruderer Avenue Montreal

Society Studio

Right Dorian seventeen months old and Ronald eleven above children of Mr and Mrs Louis A Sendel 5073 Victoria Avenue Montreal grandchildren of Mr and Mrs Aaron Sendel and of Mr and Mrs David Lutt

—W Gordon Mitchell

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Society Studio

Above: Paul three year old son of Mr and Mrs. Max Ginsberg, 1729 Bathurst Street, Toronto.

Sylvia Schwartz

Below: Paul, three year old son of Dr. and Mrs. Samuel J. Heller, 34 Glen Cedar Road, Toronto.

Sylvia Schwartz

Deanna, above, age three and a half years, daughter of Mr. and Mrs. H. Abella, 293 Palmerston Avenue, Toronto.

—Famous Studio

Ina Hermine, below, daughter of Mr. and Mrs. Matthew Elman, Highbourne Road, Toronto, formerly of Montreal

Karen Donna Sone, daughter of Mr. and Mrs. Saul Sone, 42 Beatrice Street, Toronto.

Below: Susan, daughter of Mr. and Mrs. L. Bierstock, 229 Glasgow Street, Kitchener, Ontario, was a prize winner at the Kitchener Hadassah bazaar baby picture contest.

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—Sylvia Schwartz

Mr. and Mrs. Bernard Krestell. The bride was Miss Beatrice Berger, daughter of Mr. and Mrs. Samuel Berger, 488 Montrose Avenue, Toronto. Mr. Krestell is the son of Mr. and Mrs. S. Krestell, 104 Montrose Avenue.

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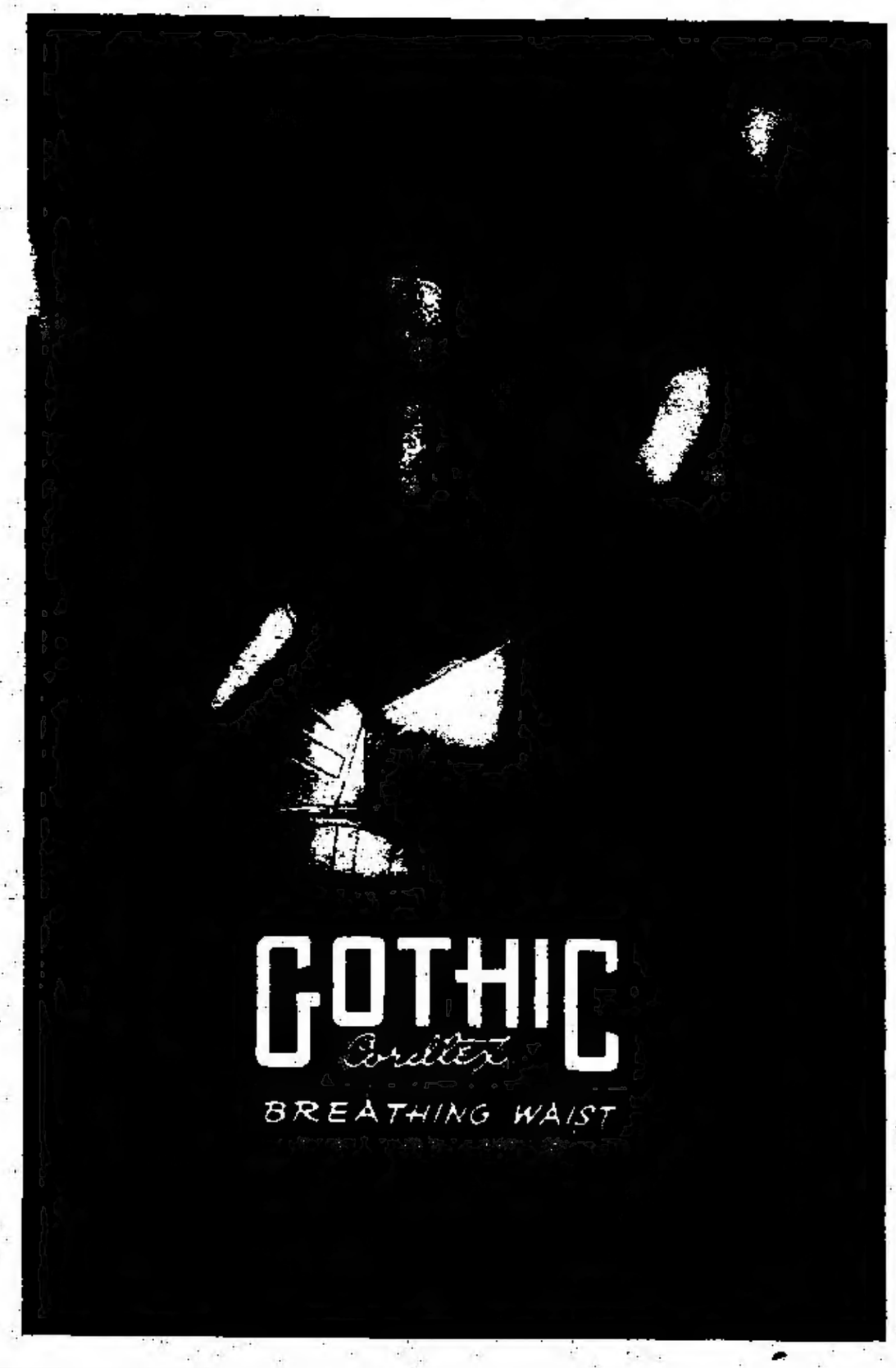
—Society Studio

Mrs. Nathan Shankman, of Timmins, Ontario, was Miss Minnie Senechnick, daughter of Mr. and Mrs. L. Senechnick, 174 Markham Street, Toronto.

—Sylvia Schwartz



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Jerry, aged eight, and Norman Henry, aged one and a half, sons of Mr. and Mrs. L. Stein, 130 Prince Arthur Street West, Montreal, grandsons of Mrs. B. Weinman, 4327 St. Urbain Street, and of Mr. and Mrs. B. Stein, 6354 Papineau Avenue.

Society Studio

Rhoda, aged six, and Saundra, aged four, daughters of Mr. and Mrs. Jack Jacobson, 1515 Ducharme Avenue, Montreal, granddaughters of Mr. and Mrs. P. Fagan, [illegible] Jeanne Mance Street, and of Mr. and Mrs. A. [illegible], 4607 Park Avenue.

[illegible]

Harold [illegible] and Sheldon [illegible] and a half, [illegible] Mr. and Mrs. W. Clark, of Iroquois Ridge, grandsons of Mr. and Mrs. M. Clark, 3891 Park Avenue, Montreal.

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Mrs. Jack Kamin was Miss Syra Stone, daughter of Mrs. Stone and the late Michael Stone, Palmerston Boulevard. Mr. Kamin is the son of Mr. and Mrs. Paul Kamin, Indian Road, Toronto.

—Sylvia Schwartz

Mrs. Joseph Jolley, left, was Miss Gertrude Meltz, daughter of the late Mr. and Mrs. N. Meltz, 8 Hepbourne Street, Toronto. The groom is the son of Mr. and Mrs. S. Jolofsky, Grange Avenue.

—Sylvia Schwartz

Mrs. Max Shulman, right, formerly Miss Minnie Cohen, daughter of Mr. and Mrs. B. Cohen, Toronto.

—Modern Studio

Mrs. Ralph Etigson. The bride was Miss Rose Ruth Glicksman, daughter of Mr. and Mrs. Harry Glicksman, Austin Crescent, Toronto. Mr. Etigson is the son of Mr. and Mrs. Joseph Etigson, Birdsall Avenue.

Sylvia Schwartz

Miss Rhoda Muriel Vineberg, daughter of Mrs. Vineberg and the late Solomon L. Vineberg, 129 Clermont Avenue, Montreal, whose engagement to Nathan Bruker, son of Mr. and Mrs. Max Bruker, 235 St. Joseph Boulevard West, was announced. Miss Vineberg won the Queen Esther contest held at the Y.W.H.A.

—Nakash, Eaton's

Mrs. George A. Cohn, of Oil City, Pa., was formerly Miss Sylvia Marshall, daughter of Mr. and Mrs. Murray Marshall, 115 Wineva Avenue, Toronto.

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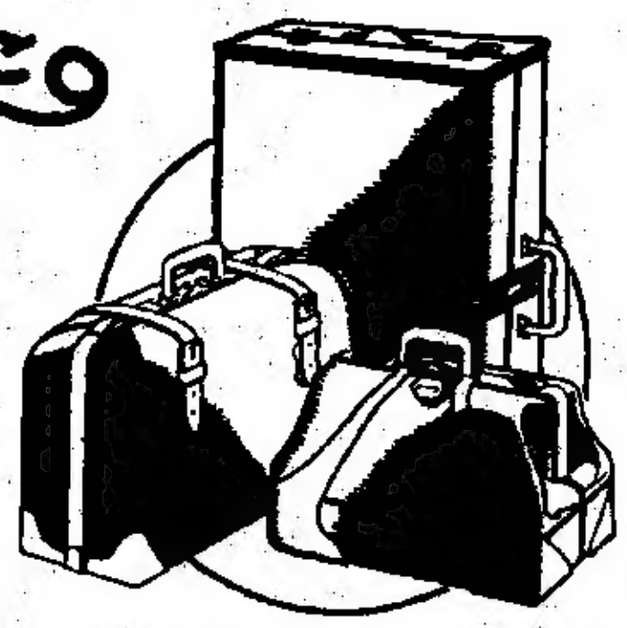

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Mrs. Louis Stein and son Theodore of 107 Van Horne Avenue, Montreal, are shown here in the garden of Mr. and Mrs. S. Stein, Outremont, and in the second picture Mrs. S. Stein and son Theodore.

Society Studio

Mrs. Manuel Saxe and son Morton, two years old, of 567 Dollard Avenue, Montreal.

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W. Gordon Mitchell

Mrs Moe Brenhouse and her Chairm Diana age two, 3751 St Catherine Road Montreal
[illegible]

Jacqueline, age four, and Carol, two, are the daughters of Mr and Mrs H. Kirstein, 4122 Roland Street, Montreal, and nieces of Mr and Mrs M. Zales
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Rowan Joseph, eight, who is at present living in Los Angeles, Cal., with his uncle and aunt, Dr. and Mrs. Leon Wolfe is the son of Mrs. Philip Joseph, who is living at 5122 Connaught Avenue, Montreal for the duration of the war and of Dr. Joseph who is in Tel Aviv, Palestine.

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Miss Sarah Westheimer, daughter of Mr. and Mrs. Milton Westheimer, of Baltimore, Md., and Michael Jacobs, R.C.A.F., son of the late S. W. Jacobs, K.C., M.P., and Mrs. S. W. Jacobs, 334 Cote St. Antoine Road, Montreal, whose engagement has been announced

Picture of Mr. Jacobs by Jacoby Studios Inc.

Mrs. Morris A. Simon, 5549 Queen Mary Road, Montreal, was Miss Ernestine Lilian Shapiro, daughter of D. H. Shapiro, 3549 Addington Avenue. Dr. Simon is the son of Mr. and Mrs. David R. Simon of Cleveland, Ohio.

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Miss Sylvia Deckelbaum only daughter of Mr. and Mrs. Hyman Deckelbaum, 1093 St. Viateur Street West, Montreal, whose marriage to George Sheiner, son of Mr. and Mrs. I. Sheiner, 770 Wiseman Avenue, takes place June 22nd.

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Pilot Officer Milton Stokes, R.C.A.F. is the son of Mr. and Mrs. Louis Stokes, 1359 Dorchester Ave., Montreal.

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Leading Aircraftman W. Berwick Danson, R.C.A.F. at Manning Pool, Toronto Exhibition. Right: Corporal Barney J. Danson of the Queen's Own Rifles of Canada who was in Newfoundland and is now stationed in Sussex, N.B. They are the sons of Mr. and Mrs. Joseph B. Danson, 292 Rushton Road, Toronto.

Captain Herman J. Simon, Canadian Dental Corps (C.A.D.A.) is the son of Mr. and Mrs. Max Simon, 126 Sherman Avenue South, Hamilton, Ontario.

Pte. Harold Simon of the Royal Canadian Army Medical Corps is seen on the left with one of his fellow-soldiers, Lance Corporal Simon, of 23 Lansdowne Avenue, Toronto.

PRINCE AND SLAVE IN THE EGYPTIAN DRAMA

(Continued from Page Sixteen)

"Give me, dear brothers, your hands and swear that you will take my bones back yonder, where my great father lies in eternal sleep. Only to that earth will I entrust my bones. To that earth will I eternally confide. Let those trees there quietly sway over my tomb and their leaves, on falling, cover the crevices of my grave. No dear, brothers, the giant pyramids cannot give my soul peace. Only those hills that rise over the city of Shechem, only they may be my eternal 'comrades'."

•

Legions of tired Jews, shabbily dressed and not fully fed, continue on their march in the terribly hot desert . . . They are scorched by a merciless hot sun and smitten by dry, sharp winds; the sand over which they tread is truly aglow from the heat; for miles and miles there is not a tree, there is not even a blade of grass which might refresh the eye. The desert has almost sapped their strength. Their lips are dry and parched; their knees are bent with weakness. Difficult is the path of the desert.

Among the fatigued and exhausted wanderers, an old, hoary man, whose body is bent by age, pushes his way. He wants to reach the center of the camp.

"Let me there," he mumbles, "there to the casket of the zaddik. My grandfather was one of those who faithfully promised Joseph to redeem his bones from Egypt. I must now execute my grandfather's oath. I still remember how my grandfather held me on his knees and told me wonderful tales of this zaddik, of his greatness, wisdom, righteousness and holy life. Pardon me, young man, move aside and let me help carry the casket of the zaddik. Why should you worry about my age? Let me get closer. You see, God gives strength to do a great virtuous deed."

The bent backs of the carriers become straight. In their eyes glitters a holy fire. They are the most fortunate among the wearied wanderers. On their shoulders they carry Joseph's coffin, even from Egypt, to his old home in the "Land of the Hebrews."

Long and difficult is the journey, but finally, the bearers of the coffin reach Shechem, a small poor town, where Joseph spent his youth before he was kidnapped from his land.

Again his feet touch the loving earth about which he yearningly had dreamt so much. And she, his mother-earth, opens her arms and cuddles him close to her heart: "Oh, dear beloved child! Finally, after long years of exile you have come back to me. Lay your head upon my breast. In your mother's bosom you will find eternal rest and happiness."

Angels stand by the open grave and with their spread white wings cover the body of the holy, righteous man. They even let a tear drop into the grave so as to make the earth soft for him. With reverence and restrained breath they say Zodok Hadin in their own version: "Oh, you have lived beautifully and have died beautifully. The righteous are even greater in their death than in their life'."

And the sorrowful, terrible word which Moses, for many years, feared to hear finally was said.

The last command that God gave was brief in form but frightful in content. "Get thee up unto this mountain of Abarim—for thou shalt see the land from afar; but thither shalt thou not go."

Like terrible thunders these words dashed through the ether; the heavens trembled, and the earth under Moses' feet rocked and shuddered.

With eyes soaked with tears, with a shattered heart and with heavy slow steps, the great Prophet reaches the peak of the mountain from there to cast his last glances on his long hoped beloved land, Eretz Israel.

Before his eyes come the long green, velvety meadows of the Sharon and the beautiful fields of the Emek, covered with gold-crowned stalks that sway with great majesty.

On these fields the new generation will find comfort and hope. The trees and grass will sing for the new Jews a beautiful song of praise for the tall slim mountains with the Jews wanderers their backs from which they will speak their God-inspired thoughts to all the children of man.

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And Moses mumbles: "Oh, great is my joy, but deeper is my sorrow . . . my fate is already sealed . . . I can't go thither, the Mount of Abarim is the last point of my long, difficult journey. In strange earth and in a foreign land my grave will remain ever orphaned, alone and forgotten."

•

And Moses begins to unroll and reread the Holy Scroll which his own hands wrote. He opens the Book and weeps, weeps and reads, and mutters.

—Oh, how difficult was the path of my life and how bitter was my lot. From my cradle unto my grave unceasing tragedies have been woven for me; like the waves of the sea, they came rushing one after the other.

—My mother, the unfortunate, pious woman, alas, had, with her own hands, to place me, her infant, in the river. And when I already had the luck to come into a royal palace, good angels found me there also and burnt my tongue with fire. And the fire, in time, set aglow my whole being and gave me no rest until this day.

—The pains of my brethren did not let me rest. Their torments actually choked me. Yet, as soon as I spoke to them an honest word, a word that did not harmonize with their slave-attitudes, my life was no longer secure . . . It's difficult, indeed, to comprehend how persecuted and tortured men can become slanderers . . .

—And how did the liberated react to me? It's difficult to retell . . . My hands shudder each time I am reminded. Complaints and trials . . . Forty years of steady, difficult struggle with a people whose very blood was infested with slavery. People with stiff necks and hardened hearts. And them I had to lead and polish . . .

—In my ears still ring the sounds of the chains with which the Egyptians bound them, and the thuds of the stones which my own brothers threw upon me. Before my eyes there still float the piercing, passionate glances of hatred directed against me . . .

—Like an anxious father, I led them. I forgave them everything. I always remembered the old domicile whence they came, the place where they lived a long time. One cannot easily free himself from absorbed foreign cultures, however bad they may be. Even with fire, one cannot always purge them. I pardoned them. Only in my own heart have I carried the Tragedy, and for no one have I uncovered my wounds . . .

—I had hoped that a better, freer generation would come into Eretz Israel. I would be with them there, in their own land, and all my torments would be repaid with good fortunes. A free people in Eretz Israel would be the golden crown upon my wounded head. But, no! Not for me! Up to the Mount of Abarim you may go and no more!

—Joseph had much more luck than I. From the cradle to the grave a happy hand guided him. Oh, Master of the Universe! I will ask one more question. Oh, hear me just this one time. I want to know why Joseph merited that his bones should come back to Eretz Israel; for them there is room, and for me the land is closed . . .

—I am not jealous of him. No, jealousy is not a strain of my soul. I do not begrudge this great, righteous man the fortune of having his bones brought back to the Holy Land. Surely, he merited it. Thou knowest that I myself carried his casket on my shoulders. But I want to know why he, and I not. Why is he treated as a loving prince and I as a despised slave? If he who took the Jews out from the "Land of the Hebrews" and brought them INTO Egypt merits to have his bones at rest in the Holy Land, then surely I merit it too. I brought the Jews OUT of Egypt and led them to Eretz Israel. Why, why is the land closed for me?

And with a fluttering heart, Moses waited for a reply:

And the Master of the Universe answered:

—Read again, Moses, a little more carefully, a certain chapter of the story of Joseph.

—It happened that when Joseph was accused of a terrible crime, his origin and his people were then not overlooked. He and his illustrious descent were jeered at, and he was locked up in prison. But, at the first opportunity, he proudly informed all that he was a child of his people, "for I was stolen from the Land of the Hebrews." In time of trouble and persecution, he remembered his land with reverence. He always carried this love deeply rooted in his heart. And later, too, Egypt with its richness and frivolity

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could not dim this longing for his own land. He, Joseph, merited a return to the "Land of the Hebrews" . . .

—"Well, do you remember, Moses, when you escaped from Pharaoh's executioner? A homeless wanderer, you arrived in a poor land. Your beautiful, majestic conduct immediately earned you a good reputation. You were admired, and the people began to love you. They erred and took you for an Egyptian, and you, who knew the Egyptians, their demoralization, their brutality, and how much they had enslaved and persecuted your brethren—when you were called an Egyptian, when they ascribed you to a people which is so foreign to your great character and personality — you kept quiet, you did not protest . . . In that hour the Holy Land of Eretz Israel took an oath to close her doors to you . . .

A deep sigh issued out of Moses' heart. Yes, Joseph's merit is truly great. His bones will come back to Eretz Israel. He earned it honestly.

Moses began to roll up the Scroll of the Torah . . .

Again he cast a few glances to the high beautiful hills of the Holy Land. Deeply he bowed to the place from which he heard God's voice, and lifting his hands to heaven, with a trembling voice, he exclaimed.

—"Yea, Thou art just. 'He is the Rock, His work is perfect; for all His ways are just. Just and upright is He!"

This story is from Israel's Messenger of Shanghai, China.

A SEDER FOR SOLDIERS IN QUARANTINE

(Continued from Page Fifteen)

camp, respect for this little band of men, who represented a great people, grown strong within their breasts.

With the concluding chants the Seder service ended; another service brought to a close with the traditional prayers. But it was not just 'another service.' It was The Passover Service that no boy who partook of it there on the river's bank in the moonlight will ever forget. It was a Passover Service that has strengthened the love of Judaism in those boys' hearts, and has increased the pride of their noble race in those worshippers' minds for all time.

Diabetic Advice

By S. Garson Sic-Bodkin, M.D.

While Passover is indeed a joyous festival to the average Jew, the diabetic is always puzzled at this time as to what he may eat and how much of the food he may partake of. His dilemma is due to the fact that the main dishes of Pesach are flour-made and he must exercise care, because of his diabetes, in restricting the use of flour-made foods in his diet. Not only is matzoh substitued for bread but it also appears in such dishes at matzoh meal noodles, kleis, dumplings, *chremslach, matsoh brei*, etc.

The purpose of this article is to acquaint the diabetic with the food value of matzoh as such and to give him the food values in terms of carbohydrates, protein and fats.

In using matzohs let us set a standard size. A slice of bread ⅛ inch thick and measuring about 4 inches by 4 inches will produce 30 grams of carbohydrate. A slice of matzoh about 6½ inches by 6 inches will result in 40 grams of carhohydrate. For calculations one can either take the 40 grams as is or take 2/3 of a slice of matzoh, the size discussed, and use it, wherever bread is allowed.

The following is a list of popular Pesach dishes. Their construction and food values are given.

I—Matzoh and Butter

Formula :

	C.	P.	F.
1 Matzoh (40 grams) ..	20	1	0
Butter (10 grams)	0	1	9
Total	20	2	9

Note: Use 40 grams of matzoh (or fraction thereof) and butter, just as you would bread. One slice matzoh 6½ inches by 6 inches (40 grams) smeared with butter (10 grams). Carbohydrate 20, protein 2, fats 9.

II—Farfel (Broken-up Matzoh)

Farfel has the same value as matzoh. In using *farfel* in soups or in milk or mixed with egg and fried, it is best to weigh the matzoh, keeping in mind that half the weight is carbohydrate. Thus if one uses 1 ounce (30 grams) of *farfel* he may consider the intake as 15 grams of carbohydrate. If milk or eggs are used with the matzoh they must also be figured in thus:

Formula :

	C.	P.	F.
1 ounce farfel (30 grams)	15	3	0

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4 ounces milk (120 grams)	8	8	8
1 egg	0	6	6
Total	20	14	11

III—Kneidlach (Matzoh Balls)

Formula:

	C.	P.	F.
2 eggs	0	12	12
½ cup matzoh meal (30 grams)	15	3	0
2 tablespoonfuls fat (30 grams)	0	0	25
¼ teaspoon salt	0	0	0
Cinnamon or nutmeg	0	0	0
Total	15	15	37

Note: A number of matzoh balls can be made from this formula and the value received is directly proportional to the number of balls eaten. If this batter makes 15 small balls and one eats 5 then one has to figure carbohydrate 5, protein 5, fats 10.

These may be eaten with milchig or fleishig soups dependent upon the nature of the fat used.

IV—Chremslach Fleishig

Formula:

	C.	P.	F.
1 cup matzoh meal (120 grams)	60	12	0
1 cup soup concentrate	0	0	0
1 tablespoonful chopped almonds (3)	1	1	3
1 or 2 saccharin tablets	0	0	0
4 egg yolks	0	12	24
4 tablespoonfuls fat (40 grams)	0	0	34
Total	61	25	61

This batter should make about 12 good sized chremslach, and each one would be about carbohydrate 5, protein 2, fats 5.

V—Matzoh Brei (Milchig or Fleishig)

Formula:

	C.	P.	F.
6 matzohs (240 grams)	120	24	0
4 eggs	0	24	24
Salt	0	0	0
Butter or fat (60 gms.)	0	48	51
Total	120	96	75

Two slices make a good portion at a meal hence carbohydrate 40, protein 32, fats 25.

VI—Matzoh Meal Pancakes

Formula:

	C.	P.	F.
¼ cup matzoh meal (30 grams)	15	3	0
¼ cup water	0	0	0
½ teaspoon salt	0	0	0
4 eggs	0	24	24
2 tablespoons butter (30 grams)	0	0	25
Total	15	27	49

Total six pancakes.

VII—Matzoh Kugel

Formula:

	C.	P.	F.
4 matzohs (160 grams)	80	16	0
1 pound matzoh meal (120 grams)	60	12	0
4 egg yolks	0	24	24
2 ounces chopped almonds (12)	12	12	36
1 apple (100 grams)	15	1	0
Fat (120 grams)	0	0	102
Total	167	65	162

Total: Six servings.

An average portion will contain carbohydrates 28, protein 11, fats 27.

VIII—Matzoh Charlotte

Formula:

	C.	P.	F.
2 matzohs (80 grams)	40	8	0
4 eggs	0	24	24
2-4 saccharin tablets	0	0	0
2 tablespoons fat (30 grams)	0	0	25
1 lemon and peel	4	0	0
¼ teaspoon salt	0	0	0
Total	44	32	49

IX—Matzoh Meal Noodles

Formula

	C.	P.	F.
½ cup matzoh meal	30	6	0
2 eggs	0	12	12
¼ teaspoon salt	0	0	0
Fat (6 ounces)	0	0	51
Total	30	18	63

X—Imberlach

Formula:

	C.	P.	F.
2 cups matzoh meal (240 grams)	120	24	0
4 eggs	0	24	24
¼ lb. ginger (powder)	0	0	0
4 ounces Honey	96	0	0
4 saccharin tablets	0	0	0
Total	216	48	24

XI—Stuffed Prunes

Formula:

	C.	P.	F.
12 prunes	44	0	0
6 walnuts	4	6	19
Total	48	6	19

XII—Matzoh Kiasse

Formula:

	C.	P.	F.
1 cup matzoh meal (120 grams)	60	12	0
1 egg	0	6	6
2 tablespoonfuls fat (30 grams)	0	0	25
1 teaspoon salt	0	0	0
½ teaspoon nutmeg	0	0	0
¼ teaspoon pepper	0	0	0
Total	60	18	25

XIII—Borscht (Beet Soup) Milchig

Formula: (for one serving)

	C.	P.	F.
3 beets (total 100 gms.)	10	1	0
1 yolk of egg	0	3	6
Onion (10 grams)	1	0	0
Sour cream (40%—30 cc.)	1	½	12
1-2 saccharin tablets	0	0	0
Seasoning	0	0	0
Total	12	4½	18

XIV—Borscht (Beet Soup) Fleishig

Formula: Same as above, except

(Continued on Next Page)

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Family Legend

By Virginia Hersch

In the long evenings after her husband died, Leah Lopes loved to sit remembering, and it puzzled her to find which scenes came back: hardly anything of Charleston, where she lived, while an afternoon of forty years ago would arise as clearly as if from yesterday. She saw herself a young girl in Saint Eustace of Santo Domingo, returning Percival's notes and flowers. She was crying. He was pale, and on his hand, extended for the gifts, she noticed his ring with its crucifix. Then her father, who stood behind her, more than ever the bearded Jewish patriarch, took her arm and led her off. So her first romance ended.

She told this story with intended inference when Paul Cooper listened. The young man came to the house as her son Moise's friend; but once inside, he talked mostly with her daughter Esther, her ewe lamb, her youngest girl, her worry and delight. She wanted to give Esther all she ever had except this one memory, and now it threatened to be the only thing there was to offer. How much the young people cared for one another, Leah did not know and could not learn. Ah well, there were other matters she did not understand. For instance, why she so often found herself repeating this same tale when her nephew, Isaac Nunez, brought his wife, Rosamond. In their case, as in hers, the courtship ended, but in another way. Rosamond Clark forswore her religion and became a Jewess, proving her conversion to be on purely religious grounds. Then she was received into the synagogue, and Isaac married her.

Rosamond always bowed her head until her blond hair replaced her face when Leah talked of Percival, but the older woman knew how to make her look up again. To have her long lids uncover bright blue eyes, she need merely describe what happened shortly afterwards, the signing of the marriage contract with Jacob Lopez. Twenty pair of linen sheets, twelve damask tablecloths, a silver service, a half service in gold, and herself; against two thousand acres of land, thirty slaves and Jacob. That was still in Santo Domingo before the black revolt, and this time, too, of course she had cried, but Jacob was not pale, and her father sat within her sight looking satisfied.

After that there was a great deal Leah forgot or, at last, of which she did not speak; then came Hyam's birth and, perhaps

Diabetic Advice

(Continued from Preceding Page)

that cream is omitted and beats are cooked in a meat stock, that is, meat and bones.

XV—Pot Cheese and Sour Cream

Formula:

	C.	P.	F.
Pot Cheese — 2 ounces (60 grams)	3	20	20
Sour Cream (Heavy — 40%—100 cc.)	4	4	40
Seasoning	0	0	0
Total	7	24	60

XVI—Macaroons

Formula:

	C.	P.	F.
Grated Almonds (100 grams)	17	21	55
4 egg whites	0	12	0
1 teaspoon fat (5 gms.)	0	0	4½
2-4 saccharin tablets	0	0	0
Total	17	33	59½

Note 1. — Sacramental wine varies from 1 to 3% in carbohydrates. Thus 2 ounces will contain 1.8 grams of carbohydrates.

Note 2.—Whole wheat or regular matzoh have the same value.

Note 3.—Egg matzoh per slice must be figured as 1 slice matzoh plus ½ egg.

	C.	P.	F.
Matzoh	20	3	2
Egg	0	3	3
Total	20	6	5

Note 4.—The only cereal that may be used is Manischewitz cereal and has the same value as any other uncooked cereal. It should be measured before cooking. Per ounce of cereal (30 grams) carbohydrate 22, protein 3, fats 0.

Note 5.—Horseradish 1 tablespoonful almost 1 gram of carbohydrate.

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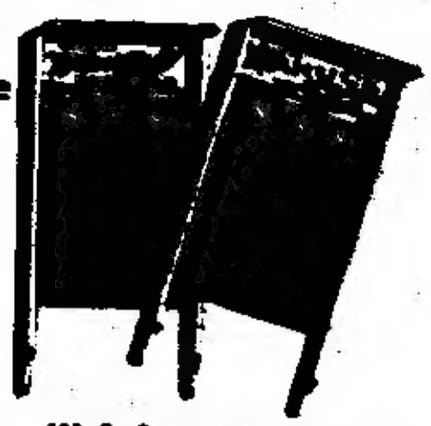

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because he was the first, she remembered every detail of it. "I was afraid," she said. "Poor Hyam!"

Poor Hyam, indeed. The chatter of black servants soon taught him too much of this fear. In the first place, he had been conceived so early in their married life as to interrupt his parents' honeymoon. Then he was a ten-month baby, huge at birth. "The weight the poor lady carried," the black nurse used to moan, "we were afraid it would kill her"; and Hyam, overhearing, often thought if he could carry his mother all his life it would not be enough to make up for that time. He worried and worried and became a sullen child; and as his sullenness set the servants gossiping, he exaggerated it to hear "Spawn of ill omen," and the whisper that when first his mother looked on him he was so ugly she had screamed her wish that he would die: square head, short neck, broad shoulders. Her husband had tried to comfort her. "I admit life without beauty is impossible for a girl, but for a man it is another thing. May he have courage and devotion."

Courage and devotion Leah learned that Hyam had, and when the second son was born the midwife said his coming was so sweet one would have thought the bullet head and enormous shoulders of the first had spread the way for him. This was Cheri. The boy had been given another name but it was soon forgotten because he was just "dear," and Hyam felt less envy of his handsome brother than gratitude for being allowed to serve him, and a sense that Cheri's birth redeemed him from having caused his mother pain.

"After Cheri," Leah would continue, "came my daughter Rebecca, who married David Davila and lives in Philadelphia. She was the last of the Santo Domingo brood. There were five children born in Charleston, but Cap Français will always seem my home. Poor Jacob hoped this city would give us very much, but it has only taken. All the gold that came out of the fields . . . When Jacob died there was nothing left but spices and tea in the little shop. Hyam runs the store now. Cheri is more clever. He writes for the papers, and my daughter Esther also writes, and she makes some money too, embroidering clothes for other people. Only I can do nothing. My foot is paralyzed." She stared at it. "I hobble around like an old woman. Like a pitiful old woman," she sobbed with despair, "and even my face is different. There did not use to be those hollows in my cheeks or gray in my hair, and people said my skin had silken sheen. Now it is like cotton, and my bones like needles, stiff and sticking as they go. Sometimes I think I am all the right needle. Sometimes with dark thread. Ah me, I have borne many children. Three in Santo Domingo, and in Charleston Columbus and Abraham, and Moses and Esther and Benjamin. My other daughter, Rebecca, was only eighteen months old when, when . . . I remember her in my husband's arms when we were running."

Running. The very word brought back the movement to her legs, the feeling that they were props, not part of her, her body a solid lump, and her mind all fear, but her legs, as though detached, desperately running, running, running. No, she told herself, she must not think of it when she was alone. She must not talk of it unless most of her six sons were there, and even then she tried to keep it quiet unless she had also Pierre Fayolle.

Monsieur Pierre, the dancing master, jauntiest of the Santo Domingo refugees, had his long room just across the street from her. It was funny to look from the upper porch and see him with her sons, the cocky old fellow, always perfectly poised in one of the dance postures, wearing the clothes in which he taught, tight green satin coat with flaring tails and the short breeches of the older generation, whereas her boys wore long duck pants, skin

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tight. Pierre would quarrel with them about their dress and their ideas and everything, as they came up the gravel path, but once in Leah's sight he was all gallantry. Then, no matter how the talk began, the present would inevitably give way to the great old days in Santo Domingo.

"Remember, Madame Leah?"

"Remember, Monsieur Pierre?" Her voice had the nasal intonation of the French, while the very precision with which she pronounced each syllable and word added to the sense of foreign accent. "Remember the Carnivals? And there was the last ball I planned when mon petit Cheri, such a beautiful baby," her fingers stroked the arm of this tall son. A journalist now, a friend of many important people, he was the one of whom she was most proud. Moreover, he had pleased her by his marriage with Ruth Suares, from one of the oldest families of Charleston Jews. "He was so pink and plump I planned to dress him as Cupidon and have him give out favors. So much for plans. Before that evening came the massacre."

When familiar places, once the homes of friends, became blazing pyres, and the night sounds of insects sank under the shouts of revolting slaves. "When our negroes returned to savagery," Foyolle took up, and the two old people lived the scene again.

"My husband was shaking me, but I could not waken. 'Leah!' he cried, 'Leah!' The butler had warned him when it was still far away. Ah that butler! I have to laugh. He stayed behind, but kept our name. Now he is a general. The colored General Lopez. Still, he is faithful. He sends us rum and coffee."

"It was the screaming savages that awakened me," Foyolle said, "I ran. There were others running. I did not know where, but I ran."

Leah: "I remember running too. I threw a shawl around me and held Cheri by the hand. Jacob, my husband, carried the baby Rebecca, and Hyam here hung onto the skirts of our black girl. She had a basket on her head and held it with both hands and Jacob kept watching her. 'You think more about that heap of straw than me,' I scolded for I did not know it hid the chest with all our gold. Fortunate to have it. We used it to buy needles and silk and spice to open a little store when we came to Charleston. La, I used to cry over those things, all that was left from our great lands. For a long time I think I must always have been crying. I remember the night we fled, I looked back from a hill and cried so much I could not move, but Jacob kept me running, and when the wind arose it blew the burning embers of our home to fall in front of me. We had to keep on running. All night long."

She would think she told the story clearly, it was so clear to her, each step of that endless night, the painful march against her will, the seen horror of naked, painted bodies, and the greater horror that showed itself in people falling, sometimes from exhaustion, sometimes from sudden wounds, horror that entered the lungs in smoke and made the nerves fear the vast exposure of treeless places only a little less than the narrow danger of near woods. She would think she was describing this when she moaned, "running, running, running," and that her sons were silent through desire to hear, whereas by now they gave simple, respectful attention, waiting for her to end a tale, far too frequently repeated.

"When we had found a ship, my husband said I must thank God that we were safe with our three children. He stood on the deck and prayed, but I watched smoke rise over the hills and found what must have been our home, and I could not thank God. I could only think of the dress I had ready for the ball. I put it away so carefully after I tried it on! It had a cap of lace, and was all mousseleine and white, with roses I embroidered myself in gold, and it is difficult to work with golden thread. I remember how I thought the roses might not burn. The gold would melt, the rest would crackle. The lace would be the first to go. Then Jacob put his hands on my face and told me to be brave, but his hands were hot and his fingers were like fire in my hair. I thought my hair was burning. He was crying too. I saw where he was looking and knew his tears were for the fields, the trees, the crops.

"1791 that was, twenty-four years ago, and what a child I

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must have been to weep! My husband was right. We were far better off than most. Our family was safe together and we would not be strangers in Charleston when we arrived. There were our cousins.

"You see, the first Lopez in America was Benjamin, who sailed with Captain Kidd, but he made a funny pirate. When he was not sick from the sea, he was sickened by encounters, particularly when they overtook Portuguese merchantmen and found our own people on board; so one day he gained the captain's confidence by lending him his beaver hat, and from that obtained permission to go ashore, and no sooner landed than he ran away. That was in Barbados. He made friendships and business connections with merchants there, but it was still too close to pirates for his taste, so he went on and settled in Newport, where he married a Phila Cohen (Cohen was my maiden name, and I believe we are related, but the records have been lost). Phila had a sister Jessica, who died an old maid for love of the pitiful pirate. This we learned from her diary, which she must have meant to destroy before her death, she had built up such an edifice of pride! Why, all her life she used to make her sister Phila scream with rage by saying that Captain Kidd had been well paid with a nice gray beaver hat for such a man.

"Benjamin and Phila had only three children, but each of them raised twelve, and that generation scattered through this country, carrying the line south across Virginia, Georgia and the Carolinas. As far as New Orleans they stretched along the sea, like a ridge of sand and weed and driftwood piled high by frequent storms. That is how I see ourselves, hurled into every harbor, making our homes, and welcoming new members as they are tossed up by tragedies."

This story is from the Menorah Journal.

Alumni of New York's 92nd Street Y.M.H.A., known as the Old Timers, among whom are included the Governor and Chief Justice of the State, a member of the President's cabinet, an ambassador and many other outstanding public figures, paid special tribute at a dinner to three of their number for exceptional service to the U. S. in the cause of national defense. The men thus honored were Col. J. Ochs Adler, general manager of the New York Times, now on active duty as commander of the 113th Infantry Regiment stationed at Fort Dix; Capt. Harry A. Badt, director of the Enlisted Personnel Division of the United States Navy; and Irving Berlin, composer of "God Bless America" and many a popular soldier tune during the World War.

Ten Palestinian nurses, including eight graduates of the Hadassah - University - Rothschild Hospital's Henrietta Szold School of Nursing and two nursing sisters from other Jerusalem hospitals, have left their country to take up their duties at the King Fuad el Mestat hospital in Alexandria.

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Current Trends In Zionist Thought

They Show Diverse Approaches To The Jewish Problem

By Jacob Kabakoff

Zionist ideology has never been an outgrowth of abstract considerations of the Jewish problem. It was evolved out of the need that existed for facing the realities of Jewish life and national survival. For this reason Zionist literature in every period always served as a reflection of the Zionist ideology of the time.

Our own times are not propitious for the examination and analysis of the ideological bases of Zionism in their relation to the Jewish problem. When world Jewry is engaged in a battle for its very existence, it is difficult to view our problems with the necessary detachment and to theorize about the fate of the Zionist ideal. In the face of this difficulty, however, various Zionist thinkers and theorists have attempted to frame anew the message of Zionism in order to enable it to meet the challenge of the tragic developments of recent years.

Zionist theorists are not attempting to hide the fact that the Zionist movement is faced by an inner as well as outer crisis. When world events render it impossible for Palestine to play the part that it can and should in the alleviation of Jewish suffering, it is difficult for Zionist propaganda to continue to point to it as the only solution to the Jewish problem. There is no sadder contradiction in the Zionist argument than the tie-up of the movement with the refugee problem.

It has been pointed out by various Zionist thinkers that if Palestine is not permitted to solve the Jewish refugee problem on a large and unprecedented scale, the entire basis of Zionist propaganda is weakened. For logically it would follow that if Palestine absorbs all the Jewish refugees, it is being successful; and if not, it is failing in its task. There is danger in pursuing such a line of reasoning, unless a healthy Zionist outlook is evolved to help bridge the chasm that separates the Zionist ideal from realization.

There is a school of Zionist thinkers which militantly negates the Galuth and sees in Zionism a movement for a full and unconditional termination of Jewish dispersion (kibbutz galuyoth). The foremost exponent of this school of thought is Dr. Yehezkel Kaufman, famous sociologist and author of "Golah Venehar" (Exile and Alienism), a basic four-volume inquiry into the causes of Jewish survival. In his more recent writings Dr. Kaufman has elaborated his views on the ideological basis of Zionism in relation to the new world situation. Foreseeing as he does only doom for the Galuth, Dr. Kaufman claims that to yield the slightest degree in our faith that Palestine can bring a complete end to Jewish dispersion is to weaken the power of Zionism. No other view of Zionism, be it spiritual or political in character, can serve to impress the statesmen of the world with its ability to solve the Jewish problem. Dr. Kaufman is not prepared to enter into a discussion whether Palestine can ultimately absorb all of world Jewry. He leaves that problem to the future, but he contends that it can be of immediate aid to harassed Jewry in the European Galuth.

While this trend of thought, which is unflinching in its negation of the Galuth, has been openly challenged by Zionist publicists, is has nevertheless found many adherents. One of the most fervent of this group is Dr. Abraham Sharon (Schwadron), who is curator of the collection of Jewish autographs and portraits at the Hebrew University. Dr. Sharon has continually stressed the point that to deviate from the argument that Zionism is a movement advocating complete transfer of the Jews to Palestine is to detract from its vitality. Sokolow, Weizmann and other Zionist leaders, in his opinion, have fallen into the grave error of making minimum demands. He terms his concept of Zionism "maximalism" and considers it to be the only decisive approach to the solution of the Jewish problem. Any other approach he considers to be a betrayal of the original Zionist ideal propounded forty years ago.

Dr. Sharon's far-reaching ideological demands for a return to "primary Zionism" exhibit a lack of concern for the forms which Jewish survival will take in the Galuth. He would have Jews disregard all other actions for the betterment of their condition in the various lands of their dispersion and concentrate on the Zionist solution alone.

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That his maximum view of Zionist ideology and action is not plausible in the light of the present world situation and the status of the Jews is clear. Certainly it is far from being realpolitik and from offering an immediate panacea to the ills of world Jewry. The well-known Hebrew journalist and man of letters, Reb Binyamin (Yehoshua Radler-Feldman), who originally subscribed to the "maximalist" view of Zionism and later saw the futility of such an approach, put it well when he wrote: "If such a Zionism could be realised then we could simply laugh off Hitler . . ." An increasing number of Zionist publicists at this time are of the opinion that Zionist ideology must adopt a more realistic attitude to the Jewish position in the Galuth if it is to be successful in meeting the exigencies of our time.

In contrast to the "maximalist" concept of Zionism there is to be observed among Zionist thinkers a school of thought which is more realistic in character and approach. It does not attempt for a moment to dispute the fact that the basic aim of Zionism is the redemption of the Jews from the suffering of the Galuth, but it does not regard Zionism as a movement aiming at the complete termination of the Jewish dispersion. It asserts that the fathers of Zionist thought had never meant that Palestine should play this role.

This is the approach of Moshe Kleinman, the editor of "Haolam," organ of the World Zionist Organization. He has pointed out that a maximalist view of Zionism at this time would only be misleading and would yield to negative results in the political sphere. If then, even as a loyal Zionist, one must face the reality that Palestine cannot at present absorb all the suffering masses of Jewry, what is the Zionist outlook and what will the future of Palestine be in relation to the Jewries of the Galuth? To these basic questions Moshe Kleinman replies that Palestine will serve the focal centre of world Jewry whose influence will extend to the Jews in the various lands of their dispersion. Since there is little hope of finding the solution of the Jewish problem in the granting of autonomy and equal rights in the lands of the Galuth, it must be sought elsewhere. As Zionists, our first consideration is Palestine, but this does not preclude the existence of Jews in various territorial centres which are to be in the closest contact with Palestine.

Another Zionist publicist who is realistic in his appraisal of the Jewish situation is Shlomo Zemach. He stresses the need for making the most of every opportunity to bring additional Jews into Palestine. He does not minimise the inner problems of Zionism and sees in the Arab problem a serious drawback to our aims. Zemach considers that the most we can hope to obtain from the Peace Conference which will be convened after the war, is to achieve for the present equal status with the Arabs in Palestine. We can demand equal rights with the Arabs under British protection, an increase in the number of Jews by 300-350 thousand, so as to bring it up to the level of the Arab population, and the floating of an international loan to aid in bringing the Jews into the country.

"Does this minimum constitute all of Zionism?" asks Zemach. To this question he replies: "No. It is only the beginning. But for

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tracting from it." Zemach
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The above views, which exhibit
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Palestine. It would be well to
ch on the views of an impor-
nt Zionist theorist who lives in
Galuth.
For a number of years, Dr. Si-

mon Rawidowicz, Hebrew author and thinker now residing in London, has maintained a challenging approach to Zionism. To his mind Zionists cannot afford any longer to be "neutral" to the problems confronting Jewry the world over. Zionism, he holds, must develop "a concrete and all-embracing philosophy as far as Diaspora Jewry is concerned, a scheme of action and thought for the millions of our masses all over the world." The policy of the negation of the Galuth may have been necessary forty years ago when political Zionism came into being, but at present it is not in accord with reality. All the prophecies of the past few decades predicting the doom of the Diaspora have not served in the least to retard the growth of the Jewish people.

In order that Zionism may encompass all of the Jewish people, Rawidowicz contends, it must adopt a "home-policy" with relation to our economic, political, cultural and educational problems in the Galuth. Otherwise the danger exists that other ideologies will exert their influence upon the Jewish masses. Creative Jewish life must be encouraged and fostered in the countries of Jewish dispersion, as well as in Palestine, if Zionism is to be faithful to the principle of rebirth. This policy Dr. Rawidowicz claims, will hold not only for the next few years but will have to be continued even when the Yishuv will number many millions.

The various views which have been briefly outlined here attest to the serious effort of various thinkers and publicists to consider the Jewish problem from a Zionist viewpoint. The fact that differences of opinion exist over basic issues shows the difficulty of dogmatic theorising in the shadow of momentous world events. Nevertheless, the attempt of Zionist ideology to grapple with the Jewish problem in its newest phases must be a source of encouragement which affords spiritual as well as practical direction of thinking Zionists.

This article is from "The New Palestine".

Zionist leaders met informally in Marseilles to discuss emigration problems and prospects for Zionist work in France.

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The Origin Of Many Jewish Surnames

By Curtis Adler

In the eighteenth century Emperor Joseph II issued an edict requiring all the Israelites throughout Germany and Austria to assume surnames for their better identification. Before that time, they had personal names only like Moses, Aaron, Joseph Isaac and Samuel. That was a sufficient tag for a people which had been scattered all over the world and compelled to wander from place to place in search of home and livelihood. As these people lacked substantial possessions to hand down to their heirs, surnames were little necessary. The things they owned were easily passed from hand to hand. Nevertheless, as family names became the vogue, they were ordered to be given to the Jews so as to enroll them among the populace.

Emperor Joseph appointed special deputies to handle this important function, which turned out to be a great harvest for these bureaucrats. They were hard-headed officials in whose hands lay the naming of applicants for better or worse. Fancy was their mentor, and whim their conscience. Those assigned to the task did a profitable business, for no cost was spared by self-respecting individuals to avoid the stigma of an ill-meaning designation. However, abuse and indignities were suffered by those poor unfortunates who hadn't the hard cash with which to pay for their names.

Some of the wealthier and more resolute Jews with vivid imagination resisted the insults from these arbitrary officials with whom misnaming was an innate delight. They did this by compensating the commissioners as they requested. In such cases names more closely approximated the inclinations and character of their bearers. Some of them, typifying great liking for the out-of-doors, and evoking the idea of hill and valley, were: "Apfelbaum" (apple-tree) "Lilienthal" (vale of lilies); "Rosenthal" (rose-valley); "Blumenthal" (flower-valley) and "Veilchenduft" (violet-fragrance).

Other monikers which were conferred represented the notion of useful articles such as "Rothschild" (red-shield) and "Silverrad" (silver-wheel). A few of the beautiful names with which Prussia and Austria glorified the ancient race were drawn from mineral life: "Rubinstein" (ruby); "Edelstein" (precious stone); "Goldstein" (gold-stone) and several others, identified with the mental image of wishing stones.

The greater number, who were in no position to bargin with the officials of nomenclature, were forced to take whatever bones were thrown them. Since they lacked shekels for bribing, they were fitted with marks of identification which expressed nothing but the official's scorn, disparagement and vituperation. The procuring of his label was no less a purchase than any other purchase, for the buyer got no more than he paid for.

The official namer, we are told, had a technique of his own in sizing up his customer. He first looked at the person before him inquiringly, then at his list, before deciding on an appropriate name. Thus, the names "Kohlkopf" (cabbage-head) and "Eselhaupt" (donkey-head) were forced upon two applicants to stamp one as a dunce and to caricature the other's resemblance to the beast of burden. There were two other types of applicants who bore the brunt of the official's venom; among common names were "Kanalgeruch" (canal-smell) and "Teufel" (devil), suggesting horror and disgust. Dislike of unpleasant human conditions was evidenced by "Bettelarm" (destitute) and "Durst" (thirst).

In addition, the official namer conferred designations which he thought typefied the inherently ugly traits of seevral name-seekers, such as: "Fresser" (glutton); "Galgenvogel" (gallows-bird); "Geldschrank" (money-chest); "Rindkopf" (cow-head) "Karfunkel" (carbuncle)—the last tag agreeing with the official's idea of a pain in the neck.

It is related that after this factory output of names, in Tarnopol, Austria-Hungary, a student was introduced to two Jewish girls, one Sara "Groberklotz" (homely-log) and the other Rebecca "Kuessemich" (kiss me).

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There are misnamings which, though they are associated with sweet cannotations, exist to this day, such as: "Susaman" (sweet-man) and "Suaskind" (sweet-child), both plentiful in England and America. These are variations of names that were conferred in the eighteenth century in the German-Austrian Empire in a spirit of scorn, for example: "Zuckersueess" (sugar-sweet); "Zwelbelsueess" (onion-sweet) and "Suesserman" (sweet-man).

A pretty blue-eyed student of Krakau, Poland, was called Miss "Himmelblau" (sky-bleu) and a young man ambitious to support himself and his aged mother was named Ernst "Profitlich" (profit-like), while a third earned the new tag Aaron "Zentnerschwer" (hundred-weight). It is recorded that the official namer branded one "Pulverbstandteil" (gun-powder particle) to express his contempt and show that the recipient was worth no more than a shot of gunpowder. The sobriquet "Temperaturwechsel" (change of temperature) was assigned to a young dancer, who, trying to avoid the official's mockery, anxiously pleaded for a better surname.

A colloquy ensued when Ephraim arrived at the naming mart. "What's your name?" asked the deputy. "Ich weiss net, rothern Sie" ("I don't know, guess it"), responded Ephraim, "Num so wollen wir schreiben" ("then so we shall write"), answered the official, "Ephraim Rothensies" ("Ephraim Guess-it").

This naming industry was so rigidly handled that certain monikers were unobtainable altogether, as they were reserved for the elite for Germans only. They were names like "Waffenmacher" (munition-maker) or "Kriegsheld" (war-hero), reminiscent of the sanctity of the soldier and everything pertaining to him.

These episodes picturing past events are closely linked to abuses prevailing in Germany to-day, where we have government compulsion of certain names, the omission of names of famous men, and the destruction of monuments bearing outlawed names. The government has also condemned the churches' preference for Saint-names.

Under compulsion the Abners, Jonathans and Abigails, so named in Germany after January 1st, 1939, will be those names automatically known as Jews. Even the American "Bud" is on the list. Since Aryans are forbidden to use such names, Denny never more will call to mind a red-haired Irishman to the average Nazi, but rather a Jew. Dan and Gideon also are outside the Aryan pale. Uriel, an archangel, henceforth will be a namesake only of Jews. Male names include Ahasver—name of the legendary "Wandering Jew"—Abimelech Awigdor, Zephanja and Tefele. Female names include Jezebel, Jedija, Chinke and Jachewad.

Name omissions in the field of science, literature and music concern such famous men as Albert Einstein, Thomas Mann, Felix Mendelsohn and others. And this the German Government condones on the theory that science, music and the arts are peaceful pursuits and not worthy of mention by a people of blood and iron. For

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similar reasons their books and those of many other renowned scholars have been burned.

Street signs have been removed from eighty Vienna streets named for Jews, as well as statuary and other commemorations of once-honoured Israelites. Among those whose memory was eradicated are Joseph Sonnenfels, who was responsible for the abolition of torture as a method of police investigation, and Siegfried Marcus, Austrian automobile inventor. A bust of a member of the Rothschild banking family was removed from a Vienna railroad station.

No more is the name of Heinrich Heine, recognized as one of the greatest lyricists, carved upon the tablet at his birth-place in Dusseldorf on the Rhine. According to Government Decree, his poem "Die Lorelei" was written by an author without a name. Other great Jewish works and masterpieces that live, whether physically destroyed or not, must remain anonymous for the same reason. In vain perhaps, the reader gropes for an explanation. "What," he seems to exclaim, "is the German Government's objective, and whither are these incidents leading?" The answer to this query, seriously enough, comes from the Government itself, through its spokesman and leader for German Kultur, Alfred Rosenberg, who in his *Journal* says in part:

Christian churches have been responsible for the estrangement of personal German names, and the vigour of free German names weakens more and more. German names have been for the most part made into Saint-names whereby they take on a foreign church meaning and are thus used as tools of the church. The church almost alone produces this foreign name-supply at least up to 18th century. Up to the year 1000, the Bible mentions foreign names such as Abraham, David, Joseph, Isaac, Samuel and Salomo. Three Bishops of the Konstanz are named Salomo. Of 36 ecclesiasts with foreign names, no less than 31 have the name Johannes, which signifies a gift of God. Almost all foreign names in Germany originate from the Bible or are names of Catholic Saints. Church influence in the city of Cologne accounts for over 50 per cent. of names and half of these are holy names. Under the authority of the church German names are in great ruins. It is noticeable that component name-parts of men as well as women lack the notion of war and battle.

So history is on the rampage again. Germany's name factories are grinding full blast, as they did in olden days except in their fanaticism that to undermine religion they must first extinguish its incontrovertibility—the Name.

This article is from "Better England".

Exclusive of British military forces, total population of Palestine was set at about 1,550,000 in figures released by the Government. During the second quarter of 1940 the Holy Land population increased by 5,554, with Palestine births accounting for 7,221 and migration for 1,667. Last July, 9,205 persons entered Palestine as against 9,209 who departed.

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Facilitating Immigration For The Homeless

By M. Kraiser, Of Toronto, Executive Secretary, Jewish Immigrant Aid Society

Since the beast of Hitlerism came into power, anti-Semitism has become so wild and bestial, that there is nothing to compare it within the history of civilization. Murder and annihilation are the banner of the new German philosophy which has spread like wild fire over most of Europe. Old settlements, established by the sweat and blood of the Jewish people, lie uprooted under the Junker's heel.

The Jew stands among the ruins of his former home, eagerly seeking a place of refuge for his tormented body and soul. The only hope in his despair are we, the Jews on the American continent.

Many important institutions have been created by European Jews, and these were built in face of the most difficult conditions, but with idealism and at great sacrifice. To satisfy their cultural needs, European Jews have established, at their own expense, the most outstanding cultural institutions. Only when anti-Semitic governments of Europe began their boycott policy against Jews, which affected their economic positions, did European Jews organize their own economic institutions, establishing loan agencies, cooperative establishments, industrial schools, agricultural centres and others.

In all the countries in the world immigration is regulated and controlled by the governments. They see to it that the immigrants are well prepared and that most of their problems are taken care of by the governmental offices. With us Jews, it has always been different even in this particular instance. Unlike others, cared for by their governments, we Jews have not only had to fight for the right to immigrate as did our co-nationals during various waves of emigration, but have also had to establish agencies which would facilitate immigration and emigration and take care of the immigrant throughout his voyage and upon his arrival.

Jewish immigration and emigration "aid organizations" are as old as the Diaspora and the will to find a home somewhere under the sun where the Jew will have the opportunity to earn a livelihood. The first institutions which served as a temporary asylum for the Jewish wanderer were the well-known poor houses ("Hakhnosath Orchim") organized by the Jewish communities. Then came the "Hachnosath Orchim" and others. Among the first permanent institutions vitally interested in the immigrant and the problems confronting him, was the "Alliance Israelite" organized in the early seventies of the last century; later the ICA and the various Hebrew Immigrant Aid Societies.

There is not a single Jew in the world who does not know the importance and the need of Jewish emigration and immigration agencies. Even those Jews who were away from Jewish life entirely, know today that a net of HIAS organizations covers all countries where Jews are to be found and no words can fully describe or appraise their importance.

The Jewish Immigrant Aid Society of Canada is a link in the

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long chain or world organization doing this life-saving work and is affiliated with the HIAS, ICA, HICEM and others. Toronto Branch has given helpful information and guidance to 1950 people on various complicated immigration problems during the past year. Most of these problems concerned the finding of temporary or permanent asylum for those who had escaped the Nazi hell, the homeless and destitute awaiting some place of refuge. In hundreds of cases we were successful, in collaboration with our affiliate international organizations, in facilitating the immigration of these people.

Immediately after the destruction of Poland we realized that many Toronto Jews would be anxious to trace their relatives overseas and we began registering the names of all those who have relatives in Poland. Over two thousand names were recorded in the past year and through the facilities of our affiliate branches abroad, the Red Cross and the World Jewish Congress, more than five hundred families have been located to date in former Poland. Our office was also successful in locating 240 families residing in Toronto. In the majority of cases these relatives have not heard from one another for many years and we were instrumental in reuniting them and secured financial assistance where possible.

In answer to an appeal of our branches in Lithuania, we instituted a campaign for the collection of old clothing for refugees who managed to escape from Nazi persecution. Our Toronto office gathered about five thousand pounds of clothing and two bales of used articles in good condition ready for immedite use, were sent to our Head Office.

Through the medium of our office 132 people have been permitted to enter the United States for permanent residence. During the same period of time 25 naturalization cases were concluded. Forty-three immigrants were met at the station and their food and shelter looked after. Through our assistance, 41 persons, otherwise inadmissible, have been permitted to re-enter Canada. Two hundred and forty-seven special cases, not hitherto classified, have been handled by our office and each one of these required special attention. Numerous foreign-language documents have been translated by our office, enabling the interested parties to secure, among others, Old Age Pension, immigration visae, etc. A number of affidavits and other legal documents have also been completed.

The above figures do not present an adequate picture of our work. However, when considered in the light of the events in Europe and its particular effect on the Jewish communities in Germany, Austria, Czechoslovakia, Poland, Belgium, Holland and France, each individual problem solved acquires a new significance which cannot be expressed in mere words.

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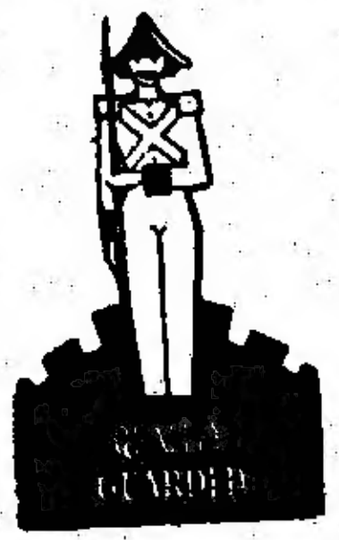

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Mr. and Mrs. Nelson Shenker, 4610 De Bullion Street, Montreal. The latter was Miss Dorothy Goldstein, only daughter of Mrs. M. Goldstein and the late B. Goldstein. Mr. Shenker is the son of Mrs. G. Shenker and the late A. Shenker.

Kashtan's Studio

Mrs. Charles Goldstein was Miss Edith Trossman, daughter of Mr. and Mrs. M. Trossman, 4113 St. Urbain Street, Montreal. Mr. Goldstein is the son of Mr. and Mrs. J. Goldstein, 1564 Van Horne Avenue.

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Mr. and Mrs. [illegible] announce the marriage on [illegible] of their daughter [illegible] to Mr. [illegible] son of Mr. and Mrs. [illegible] Toronto.

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Right, Dr. Anne Tarshis Batshaw, Ainsath Road, Montreal, a chairman of the Edith Silver Memorial Scholarship Fund Committee of Epsilon Chapter, Delta Phi Epsilon Sorority, McGill University. The scholarship is given each year to an undergraduate student of McGill University.
Pinkel

Left, Mrs. Charles Hershorn, of Montreal, formerly Miss Goldye Shapiro, is the daughter of Mr. and Mrs. Henry Shapiro. Charles Hershorn is the son of Louis Hershorn and the late Mrs. Hershorn.
Nakash, Eaton's

Miss Edna Aaron, above, daughter of Mr. and Mrs. V. Aaron, 743 De l'Epee Avenue, Montreal, and Bernard Myers, son of Mr. and Mrs. Ross Myers, 4935 Queen Mary Road, whose marriage will take place on June 29th.
—Photograph of Miss Aaron by Society Studio
—Photograph of Mr. Myers by Millar Studio

Mr. and Mrs. Alex Kaye, below and right, of Perth, Ontario. The latter was Miss Dina Dicker, daughter of Mrs. S. Dicker, 6585 Hutchison Street, Montreal, and the late Samuel Cohen. Mr. Kaye is the son of Mr. and Mrs. Louis Kaye, also of Perth, Ontario.
—Society Studio

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Mr. S. Princeton and Miss Marie [illegible] daughter of Mr. and Mrs. [illegible] Second Avenue, Montreal, Mr. Princeton is the son of Mr. and Mrs. A. Princeton, [illegible] Montreal.

Miss Bessie Singer, [illegible] Drummond Street, Montreal, and her sister, Miss Beatrice Singer, [illegible] are the daughters of Mr. and Mrs. [illegible] Singer, [illegible] Miss Singer [illegible] Sterling Street.

Mr. [illegible] Miss Singer [illegible] Miss Beatrice Singer, [illegible] Mr. [illegible] Mr. and Mrs. [illegible] Drummond Street, Montreal. Mr. [illegible] Sterling Street, Montreal.

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Frank Leon, one year old, son of Mr. and Mrs. J. Handman, 595 Bloomfield Avenue, Montreal; grandson of Mr. and Mrs. M. Handman, 61 Champagneur Avenue and of Mrs. P. Tauber, 5401 Park Avenue

W. Gordon Mitchell

Robert Bryan Glazer of Montreal, eleven years old, is the grandson of Mr. and Mrs. J. Steinberg, 317 de Lorc Avenue, and of the late Rabbi Simon Glazer and of Mrs. Glazer of New York

W. Gordon Mitchell

Mrs. Harold Hundert was formerly Miss Charlotte Lavwine, daughter of Mr. and Mrs. J. Lavwine, 249 Crawford Street, Toronto. Mr. Hundert is the son of Mr. and Mrs. Harry Hundert, 69 Denison Street.

Modern Studio

Lorraine [illegible] year-old son of Mr. and Mrs. [illegible]

Mrs. David Gilman and daughter, Joan Ann, thirteen months old, 4516 Decarie Boulevard, Montreal.
Jacoby Studios Inc.

Robert Michael, ten months old, son of Mr. and Mrs. Lloyd A. Davis, 3405 Grand Boulevard, grandson of Mr. and Mrs. Mayer Seidman, 4606 Hutchison Street, and of Mr. and Mrs. Harry E. Davis, 3804 Harvard Avenue, Montreal.

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Mr. and Mrs. Samuel Zanger, their daughter, Susan, fifteen years old, and son, Herbert, five and a half, of 4614 St. Urbain Street, Montreal.
—George Charlab

Esther B. Schnattman, scholarship winner of Harbord Collegiate, who was awarded the third alumni scholarship for general proficiency, value of $625, is the daughter of Mr. and Mrs. M. Schnattman, 180 Palmerston Avenue, Toronto.
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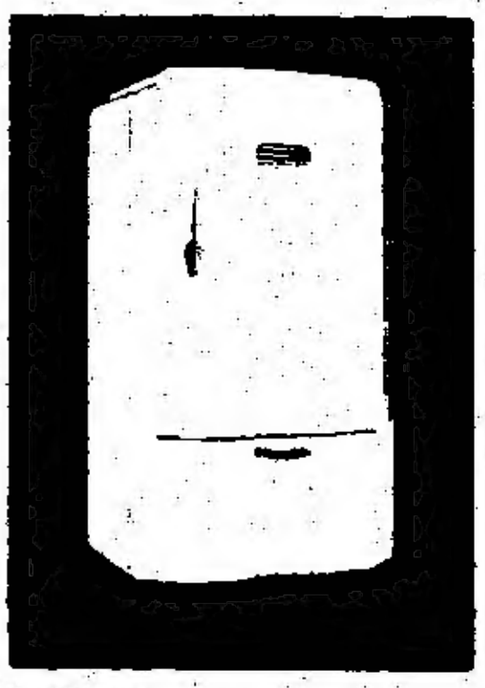

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Moshe Kurtz, who was awarded the James Harris Scholarship for Mathematics and Science valued at $625, at Harbord Collegiate Institute, is the son of Mr. and Mrs. Max Kurtz, 87 Burnside Drive, Toronto.
—Modern Studio

Sara Aluf, scholarship winner of Harbord Collegiate, Toronto, was awarded the James Harris Scholarship for Modern Languages, value $625, the Prize Mary Mulock Scholarship for Greek and Latin, value $300, the George Cockburn Scholarship for Greek, value $50, and the Herbert Irwin Memorial Scholarship for English, French and German, value $50. She is the daughter of Mr. and Mrs. Harry Aluf, 18 Cowie Street.
Modern Studio

Paymaster Sub-Lieut. Saul S. Berlin, R.C.N.V.R., is stationed in Halifax, temporarily. He is thirty-two years old and a McGill University and University of Montreal graduate. He is a lawyer and his wife is the former Miss Isabel Billie Riven. They have one son, Donald Robert Berlin, four years old.

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YES, Labatt's mellow, tangy, different flavour—a flavour which lingers pleasantly on your palate after the ale's all gone, is the best, and only, explanation of Labatt's increasing popularity.

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Private Saul Erwin James, overseas with the Royal Canadian Army Medical Corps, 15th General Field Hospital, is the son of Mrs. P. James, 20 Admiral Road, Toronto, and the late Mr. James.

Rifleman Robert Raphael, below, of the Queen's Own Rifles of Canada, is a son of Ralph Raphael, former president of Toronto Lodge, B'nai Brith, and Mrs. Raphael. He is a brother-in-law of Captain Gerald Franklin, of Montreal Canadian Dental Corps, at present overseas.

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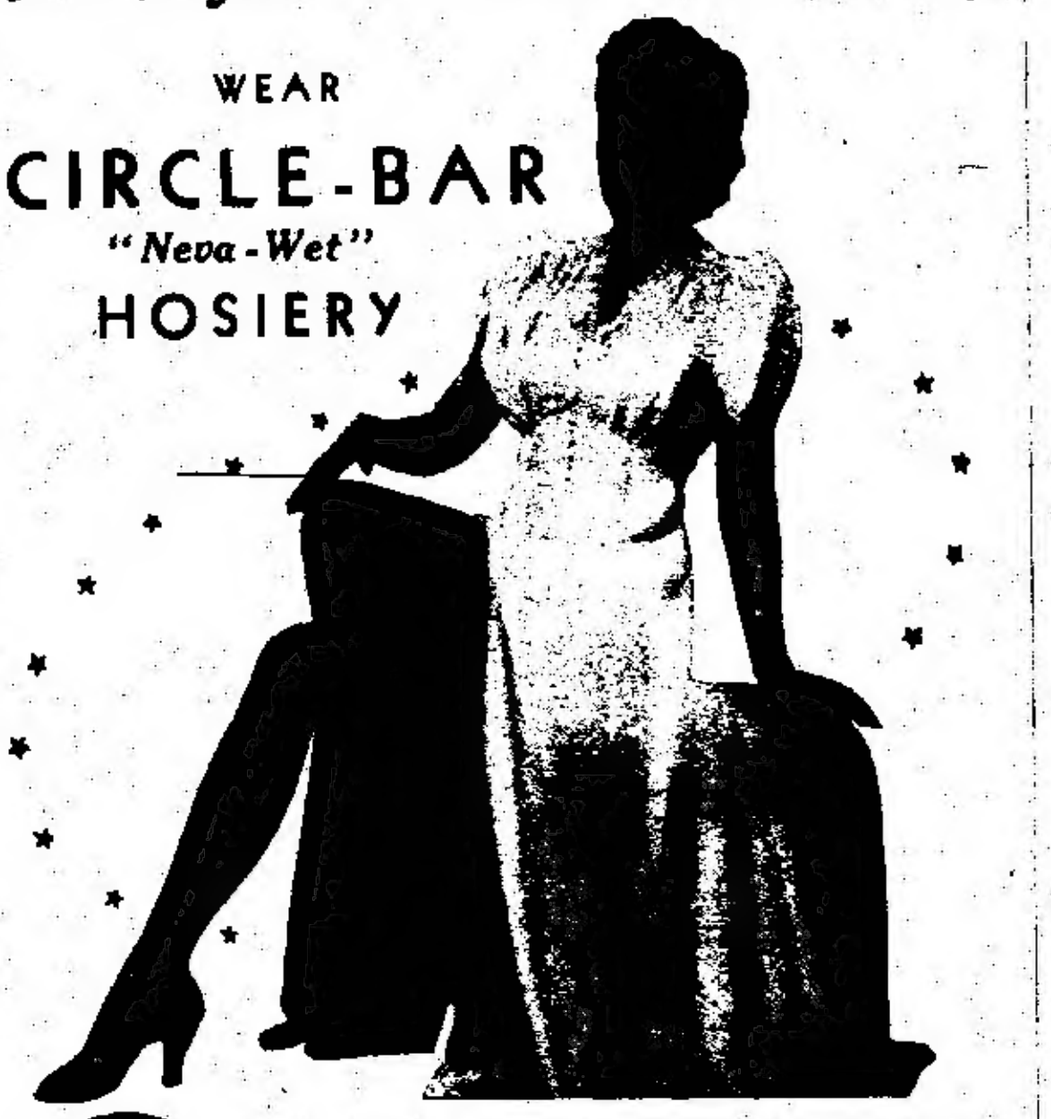

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Howard Thomas, two-year-old son of Mr. and Mrs. Henry Cohen, 3240 Maplewood Avenue, is the grandson of Mr. and Mrs. Louis Cohen, 3476 Vendome Avenue, Montreal.

—Society Studio

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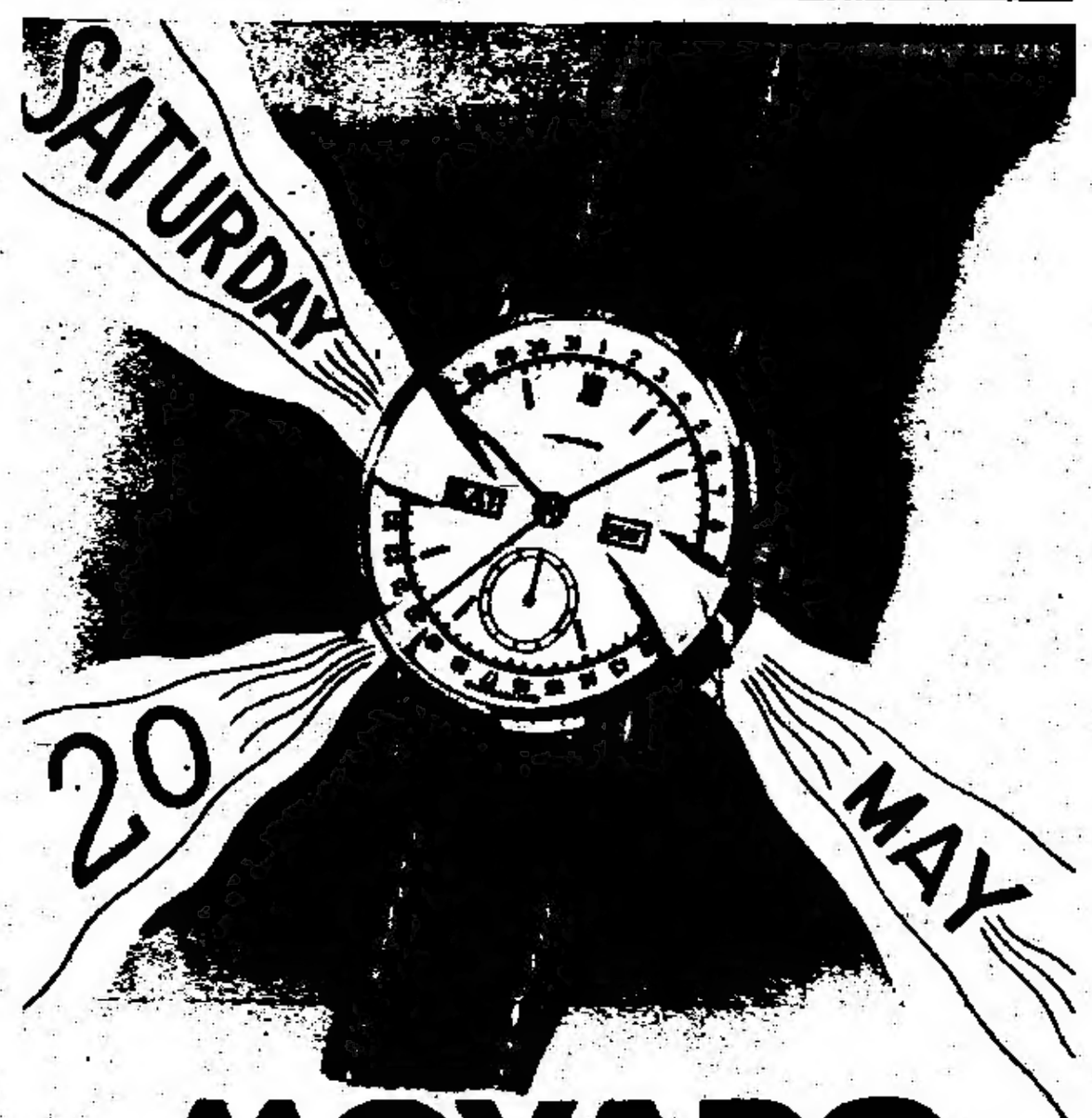
el Liebling, he Royal nadian s Signals, is son of Mr. l Mrs. J. ling, 5886 nade Ave- Montreal.

eant John Alexander Sheriff, of Ontario Regiment (Tank), is the of Mr. and Mrs. M. Sherriff, 12 d Street, Oshawa. Sergeant Sher- is in England taking a special se and will become an instructor the Canadian Armoured Corps.

Reuben Segel, son of the late Mr. and Mrs. William Segel, is serving with the Saskatchewan Regiment, now somewhere in England. His wife, the former Miss Minnie Rosenberg, lives with her parents at 74 Montrose Avenue, Toronto.

ant Pilot Louis Goldberg, R.C. overseas, is the son of Mrs. B. berg, 5164 Durocher Avenue, Montreal.
—Society Studio

Jack Kugelmass, R.C.A.F., is the son of Mr. and Mrs. I. Kugelmass, 4601 Esplenade Avenue, Montreal.



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Seymour Bernard, R.C.A.F., now stationed at Calgary, Alberta, is the son of Mr. and Mrs. Louis Bernard, 410 Crawford Street, Toronto.

Above: Ronald Bass, of the Royal Canadian Corps Signals, is the son of Mr. and Mrs. Hyman Bass, 742 Bloomfield Avenue, Montreal.
—Society Studio

Below: Trooper Nathan Tietlebaum, enlisted with the 3rd Canadian Motorcycle Regiment 17th Duke of York's Royal Canadian Hussars, formerly lived at 62 Laurier Avenue West, Montreal. He is the son of the late Mr. and Mrs. L. Tietlebaum.
—George Charlab

Trooper Maurice Spector, enlisted with the 3rd Canadian Motorcycle Regiment, 17th Duke of York's Canadian Hussars, is the son of Mr. and Mrs. M. Spector, 5395 Jeanne Mance Street, Montreal.
—George Charlab

Below: Gunner Saul Goldberg, son of Mr. and Mrs. I. Goldberg, 839 Dollard Avenue, Montreal, is overseas.
—Society Studio

Above: Trooper Harry Witenoff, enlisted with the 3rd Canadian Motorcycle Regiment, 17th Duke of York's Royal Canadian Hussars, is the son of Mr. and Mrs. S. Witenoff, 4109 St. Urbain Street, Montreal.
—George Charlab

Toronto

● Canadian Jew... received letters ... ing Jewish sold... comfort boxes s... through the Wo... Corporal Ben... mother, Mrs. H... Joseph Street, O... Simeon Bosen, ... pag; Private ... 48th Highlander... sarman, 900 Q... Toronto; Lance... Bass, Canadia... Holding Unit; ... F. Bell, R.C.E., ... 97 Kalmar Ave... nal Cohen, Roy... Rose Cohen, 42 ... Toronto; Signa... stein, R.C.C.S., ... Edelstein, 351 ... tawa; Private ... R.C.A.S.C., wif... man, 50 Beatri... Private Bernar... M.C., wife, Stel... Street North, ... Corporal Boris ... ings and Prin... nent, father, ... Christie Street ... Fisher, R.C.A., ... leen Fisher, ... Toronto; Priv... R.C.O.C., fath... 508 Brighton ... Private Jack ... S.C., mother, ... Borden Street, ... M. Gordon, ... Mrs. J. Gordon ... Avenue, Ottaw... Russell Glad... Russell Glad... ther, Ralph Gl... Street; Gunne... R.C.A., mothe... 78 McCaul St... uel Haladner, ... brother, Irwi... Bathurst Stre... Harris, R.C.A... Harris, 19 ... Toronto; Priv... Essex Scotti... ther, Annie ... Street, Wind... Holden, R.C.A... nie Holden, 2...

ronto Meetings

adian Jewish Congress has d letters from the follow- wish soldiers overseas for t boxes and cigarettes sent h the Women's Committee: al Ben. Azmier, R.C.E., r, Mrs. H. Azmier, 35 St. Street, Ottawa; Signalman n Beesn, R.C.C.S., Winni- Private Jack Besserman, Highlanders, father, N. Bes- n, 900 Queen Street East, to; Lance Corporal Jack Canadian Machine Gun g Unit; Staff Sergeant C. ll, R.C.E., wife, Eva Bell, lmar Avenue; Private Lio- ohen, Royal Regiment, wife, Cohen, 42 Lippincott Street, to; Signalman Ray Edel- R.C.C.S., mother, Mrs. H. tein, 351 Stewart Street, Ot- Private Max Finkelman, .S.C., wife, Bessie Finkel- 50 Beatrice Street, Toronto; te Bernard Forhan, R.C.A. wife, Stella Forhan, 60 Hess t North, Hamilton; Lance oral Boris Friendly, Hast- and Prince Edward Regi- father, M. Friendly, 199 tie Street; Driver Samuel r, R.C.A.S.C., wife, Kath- Fisher, 113 Grace Street, nto; Private Max Gelber, O.C., father, Louis Gelber, Brighton Beach, Brooklyn; ate Jack Goldstein, R.C.A. mother, Pearl Goldstein, 3 en Street, Toronto; Driver J. Gordon, R.C.O.C., mother, J. Gordon, 135 King Edward ue, Ottawa; Lance Corporal ell Gladstone, R.C.C.S., fa- ell Gladstone, R.C.C.S., fa- Ralph Gladstone, 178 Robert et; Gunner Harry Hoffberg A., mother, Norma Hoffberg, McCaul Street; Private Sam- Haladner, Royal Regiment, ber, Irwin Haladner, 1597 urst Street; Private Harold ris, R.C.A.M.C., wife, Rose ris, 19 Lansdowne Avenue, nto; Private Morris Harris, ex Scottish Regiment, mo- , Annie Harris, 325 Boyeau et, Windsor; Private David den, R.C.A.M.C., mother, An- Holden, 2510 Clairmount Ave-

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nue; Private Mannie Hoffman, R.C.A.S.C., mother, Rose Feldman, 1402 Dundas Street West, Toronto; Private Alfred Halperin, R.C.A.S.C., mother, Mrs. R. Halperin, 29 McGee Street; Corporal Dave Hyman, R.C.O.C., wife, Mary Hyman, 303 Holmwood Avenue, Ottawa; Private Saul James, R.C.A.M.C., mother, Rose James, 20 Admiral Road, Toronto; Aircraftman Howard Kapinsky, R.C.A.F., mother, Mrs. D. Kapinsky, 110 Charlotte Street, Ottawa; Private Louis Kardish, R.C.A.M.C., wife, Fanny Kardish, 295 Palmerston Avenue; Sapper Lawrence Klug, R.C.E., mother, Mrs. L. Klug, 106 Augusta Avenue, Toronto; Private Arthur Liss, Royal Highland Light Infantry, mother, Salia Liss, 39 Barton Street West, Hamilton; Private Philip Loewy, Toronto Scottish, wife, Marjorie Loewy, 74 Eaton Avenue; Private J. Lewis, R.C.A.S.C., wife, Ida Lewis, 78 Vanauley Street; Private S. Lebofsky, Royal Regiment, wife, Ray Lebofsky, 791 Dundas Street West; Sapper Abe Lucatch, R.C.E., wife, Lena Lucatch, 274 Euclid Avenue; Private Leon Magner, Royal Highland Light Infantry, mother, Rebecca Magner, 799 Dundas Street West; Private Hilliard Pivnick, Ontario Regiment (Tank), father, M. Pivnick, Sutton, Ontario; Driver B. Roman, R.C.A.S.C., wife, Bessie Roman, 29 Wales Avenue; Lance Corporal Albert Rober, 48th Highlanders, wife, Helen Rober, 26 Denison Square; Private Cecil Risman, R.C.A.S.C., father, Max Risman, 175 Grange Avenue; Private I. Rockmacker, R.C.A.S.C., wife, Mary Rockmacker, 69 D'Arcy Street, Toronto; Private H. Rabinovich, R.C.O.C., father, Hyman Rabinovich, 10 Rachel Street East, Montreal; Private Carl Rosenberg, R.C.A.M.C., mother, Mrs. A. Rosenberg, 1125 Howard Avenue, Windsor; Private David Shapiro, Postal Corps, father, Meyer Shapiro, 104 Beatrice Street; Private Louis Shapiro, R.C.O.C., father, M. L. Shapiro, 817 Dundas Street West, Toronto; Gunner Thomas Sentman, R.C.E., wife, Mrs. T. Sentman, 312 Rideau Street, Ottawa; Private Stanley Silver, Toronto Scottish, father, Louis Silver, 52 Elm Street; Sapper Jack Shaw, R.C.E., wife, Sybil Shaw, 152 Rosslyn Road; Private Edward Shack, Toronto Scottish, mother, Eva Shack, 387 Spadina Avenue, Toronto; Private Gerald M. Sions, Seaforth Highlanders, Vancouver. Rifleman D. M. Steinberg, Victoria Rifles; Signalman Henry Silverstone, R.C.C.S., wife, Mrs. H. Silverstone, 321 Sherbourne Street, Toronto; Private Albert Young, 48th Highlanders, brother, Vincent Young, 452 Glengarry Street, Windsor.

DEATHS

Mrs. Bertha Pullan, seventy-three, wife of Elias Pullan, died suddenly on March 31st, at her home, 285 Russell Hill Road. Born in Lithuania, she came to Toronto more than half a century ago. In September, 1940, Mr. and Mrs. Pullan celebrated their golden wedding anniversary. They have been members of Goel Tzedec Synagogue since its inception. Mrs. Pullan was a member of Hadassah and of the Council of Jewish Women. Surviving are her husband, six daughters, Mrs. Abraham Brown, Mrs. Meyer Brenner, Mrs. Jacob Rashkofsky, Mrs. Jack Weckaler and Miss Helen Pullan, all of Toronto, and Mrs. Harry Rosenthal, of Windsor; and four sons, Harry, Joel and Gordon, of Toronto, and Flying Officer Emanuel M. Pullan, R.C.A.F., on active service in England.

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ST. JEROME, QUEBEC

One Pesach Night In 1781 In Old Philadelphia

An Episode In The Life Of Hyam Solomon, American Patriot

By Rabbi Leon Spitz

Mr. Hyam Salomon — a slight and plump figure — sat on a cushioned, broad-armed seat as the head of his dinner table. The crystal candelabrum with its waxen candles shed a festive lustre, the silver platters were heaped together in a towering pile, and the golden wine still sparkled in the tall goblet that stood at his side, half filled. His wife had just left the chamber, as soon as the Seder rites had been concluded, carrying off in her arms their bouncing but sleepy baby boy.

Mr. Salomon lit his pipe and smoked contentedly as he mused.

Thoughts swiftly raced through his mind. He was still a man in the prime of his life, in his late thirties. But truly what a stormy career had been his. He could well afford to sigh with contentment and to sip a long draught from his gold-rimmed goblet. For he had indeed prospered, and was held in high esteem by the important people in the city. Delegates to the Continental Congress came to his shop for aid and counsel. That letter from James Madison which Edmund Randolph, Governor of Virginia, had shown him that very morning, had put him into a cheerful mood for the Pesach festival. It was a great courtesy for the distinguished statesman to write so frankly of "the kindness of our little friend in Front Street."

Aye, Mr. Salomon had become a powerful merchant at the National capital, the confidential agent of European Ambassadors, and the friend of the young Republic's statesmen. There were those who said, not without a tinge of jealousy, that he was the leading banker of Philadelphia.

And yet, what an adventurous, nay a perilous career had been his. In his youth he had joined the Polish Rebellion to regain the independence of his native land. When that revolution had failed so wretchedly, he fled in the company of the rebel leaders, Pulaski and Kosciusco, to New York City. He opened a little shop, traded with the Indians, prospered, and married the girl he loved so dearly.

But, a rebel at heart, he secretly embraced the patriotic cause. He could hardly speak the English language well, when he became involved in a military plot.

It was a fine, sunny morning, he recalled. His shop was empty of buyers, when two of his neighbors entered, greeted him, and in low whispers revealed the nature of that plot. They had secret orders from the Whig general, McDougal to blow up the British fleet in the harbor and to destroy the enemy's storehouses.

"You are well thought of in the city," they explained. "You are really a foreigner, a Polish Jew, a recent immigrant. No one will suspect you of being a Whig plotter. But we know that you are a patriot in your heart. Will you serve the cause of freedom?" they pleaded with him eagerly.

For a momen he had hesitated, as his thoughts lingered on his youthful wife, his one-month-old infant. But patriotism prevailed.

"Yes, I'll join you; I'll do my part," he had answered. And then some one betrayed them.

Only two days had passed. On the night of the third, he was arrested by the order of Sir Clinton, the Commander of the British garrison. His property was confiscated, his wife and child sought refuge wtih friends; Salomon was imprisoned and handed over for military execution.

It took all the gold he managed to get hold of to bribe the Hessian Commandant of the Prison Camp. General Heister was persuaded to save him from death. The pretext was that he required the services of an interpreter, and Mr. Salomon spoke French, Polish, German, Russian, Italian as well as English.

Those were wretched days and freezing nights at the prison camp. But the months passed — and then Salomon's zeal for the Cause again got him into trouble. He mixed freely among the French and American prisoners and he assisted many to make their escape from the prison camp. His exploits were discovered by the military authorities and he was summoned to face a court martial. But a friend "tipped him off." In the dark of the night he somehow got hold of a frail skiff and sailed stealthily across the Long Island Bay to the Connecticut shore. There he joined the Connecticut militia, was wounded in action, was honorably discharged, and managed to tramp his way to Philadelphia.

August 25, 1778 found him penniless, without wife and child, crippled by his wound, destitute

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and heart-sick in a strange city. But he had not lost his courage.

A fellow Jew, who had taken him into his home, advised him: "You have lost your fortune in serving the American cause. You must petition Congress. Surely, Congress will grant you some employment wherewith to support yourself and your family". Mr. Salomon hesitated, but days and weeks passed, and he yielded. He wrote and sent the petition. The clerk of the Continental Congress never even acknowledged it — but Mr. Salomon was too proud to press his claim.

At last — the Lord be thanked — fortune smiled upon him. He found employment in an old established countinghouse, he prospered, waxed rich. He could afford to forget the slur cast upon him by a petty official of, perchance, a penniless government.

He now enjoyed wealth, his wife and child were restored to him, and they celebrated together, in joy and happiness, the Holiday of Israel's freedom in their new and spacious home on Front Street. He was glad to give generously to the aid of his fellow Jews; he planned to contribute a substantial amount to the *Schul* they were planning to build in the city. Truly his own days of bondage and of suffering were a thing of the past; he had emerged into the Promised Land. He felt the holiday held out a real message to him on this night: he was a free and prosperous man in what must become a free and prosperous country. Yes, and he must continue to help *make* it free and prosperous.

Thus he mused, as he sipped his wine and puffed at his pipe. A knock at the street door broke in on his revelry. The door opened wide and his negro servant announced a visitor, "Mr. Robert Morris."

"Howdy, old friend," the latter's heavy voice boomed in the stillness of the late evening. Mr. Salomon rose from his chair, answered the greeting pleasantly, and pulled up another chair to the table. Mr. Morris was an important man in Congress and a banker of high repute in the city.

The host filled a goblet from the bottle that stood in the center of the festive table and offered it to Mr. Morris. "We have just finished our holiday feast", he explained.

"Holiday," Mr. Morris asked, "which holiday is that?"

Salomon smiled. "The holiday of Israel's freedom, the holiday of the exodus of the children of Israel from Egyptian bondage."

"Ah, I recall it now. Passover, is it not? The feast of the unleavened bread? In these troublous times, I confess, I somewhat neglect my Bible reading. But you said "freedom"? A toast to freedom, then, to our country's freedom!" He raised his glass and drank the wine.

"To our country's freedom," Salomon responded and touched his goblet to his lips.

The newcomer now settled down comfortably in his chair, took out his pipe from his breast pocket, filled it with tobacco, lit it, emitted a puff or two in silence as he looked steadily at his host. "Mr. Salomon," he began, "I know your story. You have suffered much for our cause — you have served it well. And I also know that our continental Congress refused you aid in the hour of your need. I boldly say to you that at first I refused to go to you because I held that you had a just grievance against our government. But Governor Randolph and James Madison assured me earnestly that you were a sincere patriot and a lover of freedom. They maintained that you were not the man to harbor a grudge against your country."

Mr. Salomon returned his visitor's gaze and answered serenely, "I am ready to serve my country now and at all times."

Robert Morris, flushed, said, "Spoken like a true patriot, Mr. Hyam Salomon, our cause needs men of your stamp." But Salomon smiled: "Do not forget, Mr. Morris" he said, "It is my cause, too."

"Yes, indeed" Robert Morris eagerly admitted. And without losing any more time, he explained his errand:

"You realize, Mr. Salomon, that this is the seventh year of the War for our Independence. Both sides are well-nigh exhausted. But we entertain hopes that our friends in Paris, aye, in London itself, will come to our aid. A few battles won, a series of blows well directed at the enemy, will bring us victory. But we must *immediately* replenish our stores, we must secure new supplies of ammunition, we must pay off our soldiers — else they will run off to harvest the fields for their starving families. And the Army coffers are empty. Can you help us, Mr. Salomon?"

Without a moment's hesitation, Salomon rose from his seat: "Yes, Mr. Morris" he said, "Thanks to the Lord, I can and I will help."

He led Mr. Morris down the staircase into his counting-house, and opened his walled-in safe. His voice trembled with suppressed feeling: "Here are heaps of notes, letters of credit on France and Spain, and Holland, notes on our own merchants in the city. Take it all for my country's freedom."

Robert Morris stood immovable. He could not believe it all. At last he got hold of himself, but his

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eyes were still wet with tears of joy and his voice was thick with emotion, as he seized the little Jew in his arm and embraced him.

"God bless you, Hyam Salomon," he muttered: "Our country will never forget you."

But his country *did* forget him. Hyam Salomon frail in body, though strong in spirit, soon died and left his wife and child penniless. The government was too poor to repay the loan — and as the years rolled along, forgot it all. Several times Congress had ordered medals to be struck in his memory — but somehow it was never done. Several years ago, a Jewish Society collected funds where with to erect a Statue in his honor in one of the parks of New York City. But the financial depression came on — and the project was nipped in the bud.

But surely, Hyam Salomon — the forgotten patriot — was a genuine lover of freedom, and on that Pesach night of 1781 he had entertained no thoughts of glory and reward, when he laid his life's savings at the altar of his country's freedom. Verily, the spirit of Pesach was upon him on that fateful night.

This article is from the Jewish Youth Journal.

Dropsie College Appoints President

School Is Famous Research Center

Dropsie College for Hebrew and Cognate Learning in Philadelphia, Pa., has announced the appointment of Dr. Abraham A. Neuman, as president of the College to succeed the late Dr. Cyrus Adler. Dr. Neuman becomes the second president of this post-graduate institution which is known among scholars throughout the world as a research center for study of the Bible, Rabbinics, Jewish History, Cognate Languages, including Syriac, Arabic, Ethiopic and Judaeo-Arabic, and Egyptology.

Dr. Adler served as president of the College for 33 years from its founding until his death on April 7th, 1940. The institution, founded in 1907 under the will of Moses Aaron Dropsie, attorney and philanthropist, has made many notable scholarly contributions to the science of Judaism and its alumni are represented on the faculty of many leading colleges, universities and theological seminaries. During the entire existence of the College, Dr. Adler was not only its president but its guiding spirit. He assembled the faculty, organized the work, and laid the plans of the present system of instruction. His unflagging zeal and devotion to the purposes of the institution left upon it the impress of his detailed vision and planning.

The College, which awards the post-graduate degree of Doctor of Philosophy, is open to holders of a non-professional Bachelor's degree from any recognized college or university—or the equivalent of such a degree. No distinction on account of race, creed, color or sex is made in the admission of students, and tuition is free, in accordance with the munificence of the founder. A pride of the institution is its library containing 41,000 rare volumes, 450 manuscript fragments from the Cairo Genisa, and cuneiform tablets unearthed at Tepe Gawra by a faculty member.

The Dropsie College is unique, differing both from the Semitic departments and Oriental institutes of the general universities and from the various theological seminaries in the scope of study as well as in fundamental viewpoint. The Dropsie College has no theology to defend. It is scientific and non-sectarian. The scientific non-theological character of the institution, therefore, has a special appeal to students of high caliber who want to devote their lives to the cultivation of Jewish science, Judische Wissenschaft, without becoming theologians.

Its courses embraces the Talmud, the classic commentaries, the legal codes, the philosophic and ethical treatises as well as Hebrew poetry and general literature from the close of the Bible till the dawn of the French revolution. Likewise, Jewish history, as taught here, has no parallel in the Semitic departments of universities. At Dropsie, there is taken into account all the scientific work of Christian and even Mohammedan scholarship and at the same time the historical trend of Jewish scholars throughout the ages is continued unbroken.

Announcement of Dr. Neuman's appointment was made by Justice Horace Stern, of the Pennsylvania Supreme Court, following a meeting of the Board of Governors of which he is chairman, and which comprises: Lessing J. Rosenwald, secretary; D. Hays Solis-Cohen, treasurer; Dr. Harry Friedenwald, Isaac Gerstley, Dr. A. S. W. Rosenbach, Henry E. Gerstley, Arthur Bloch, Morris Wolf, Simon Miller and Howard S. Levy.

Dr. Neuman, who is also rabbi of the Spanish-Portuguese Mikveh Israel Synagogue—second oldest congregation in the United States which recently celebrated its bicentennial—has been a member of the faculty of Dropsie College since 1913. He is a graduate of Columbia University, class of 1909, and received his Master's degree in 1912. In 1912, he was ordained a rabbi by the Jewish Theological Seminary of America and in 1914 was awarded the degree of Doctor of Hebrew Letters by the Seminary. Dr. Neuman began his teaching career as an instructor of history at the Teachers' Institute of the Jewish Theological Seminary in 1912. He was made associate professor at Dropsie in 1923 and was elevated to a full professorship and secretary of the faculty in 1934.

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Theodor Herzl's Struggle For The Zionist Cause

By Dr. S. Rawidowicz

Dr. Theodor Herzl, one of the greatest figures of modern Jewry, whose influence on Jewish life—both through his own personality, which has become legendary, and through the movement founded by him—has no parallel in recent Jewish history, is still in some respects a kind of riddle to many students. An assimilated Viennese, correspondent in Paris of the Neue Freie Presse, author of a series of successful plays and charming feuilletons, although not an exceptional phenomenon in German-Austrian Press and literature, becomes under the impress of the Dreyfus Affaire (I personally have never believed this to be the sole factor which urged him to his later course of action) a prophet of the political revival of his people, with whom hitherto he had had nothing to do. A man of vision and, at the same time, of action, a man who combined the fanatical belief of a zealot, a messianic simpleness and enthusiasm, with the realism of an organiser who could attract and lead the masses, thus became the first Jewish statesman in our modern history.

There are certainly many problems concerning Herzl's personality and work which need elucidation, and the problems are made more complicated by the fact that Herzl achieved all he did in only about eight years (1896-1904). Until 1896, he was practically unknown to Jews either in Eastern or Western Europe; in 1904, he was lamented by world Jewry as its great leader, and during the years that have supervened his fame, and admiration of him, have grown from day to day. A few biographers have tried to throw as much light as possible on Herzl the man and Jew.

His famous "Diaries" have no doubt helped us to get closer to him, but, at the same time, they raise new questions and challenge some of the impressions already acquired. Unfortunately, his correspondence, numbering thousands of letters, which might have been a useful guide to Herzl's personality and work, is not yet, for the greater part, either known or published in suitable form. Many of his letters are in private hands, and many of his correspondents or their heirs are not approachable, so that it is likely to be some time before a full and adequate account of Herzl's correspondence is available for study.

However, the first Hebrew collection of Herzl's correspondence is to be welcomed ("Michtavim, 1896-1904," translated by J. Yevin, edited and prefaced by B. Natanyahu, and published by "Homnah Medinit," Tel-Aviv). Although this edition is itself far from being complete, it represents the most comprehensive collection of Herzl's letters yet published in any language. A systematic study of this correspondence, not simply in the given chronological order, reveals it as a helpful guide towards obtaining a deeper insight into Herzl's life and works. In a few lines he gives a vivid picture of himself, when he says, for instance (1903): "My 'Judenstaat' already belongs to the past. I wrote it in Paris, where I represented the Neue Freie Presse for four years, when my knowledge of Judaism was not great. I was then a man to whom Judaism was strange, a man of the boulevards. I am still not a Rabbi; I go to Synagogue only in Basle, on the Sabbath of the Congress. Even there I praise the God of my fathers more than my own God, with whom I can come into touch without Rabbis and fixed prayers. My 'Judenstaat' has

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brought me into the camp of the Zionists, who preceded me without my knowing of their existence. I was then a man who stood alone, my words were without experience and responsibility." He than refers his correspondent to his "Altneuland"—to which the author himself did not attach much aesthetic merit—for enlightenment on his ideas of Zionism.

Apart from extremely helpful and frank autobiographical letters of this kind, there are also a great number of short historic documents concerning Herzl and Zionism. This correspondence demonstrates again and again how hard and difficult was Herzl's way at the beginning, before the first Zionist Congress and afterwards, and how numerous were his opponents, sceptics of different grades, whether among Jewish capitalists or in the camp of estranged intelligentsia or Jewish theologians. Thus he writes, for example, in 1896 to De Haas:

"Edmond Rothschild is of the opinion that it will be impossible to organise Jewish migration even if we should succeed in getting Palestine. He is afraid that 150,000 'Schnorrers' might come there, and it would be impossible to employ them in a useful way. Either Rothschild has not read my 'Judenstaat' or has not understood it. Our only reply is to organise our masses . . . I am not going to break him. We might come to some understanding, but we shall make ourselves independent."

We know from Herzl's "Diaries" how much energy and thought he spent on the problem of winning over the leading wealthy Jews of his time to his ideas. Shortly before his death, Herzl wrote: "It is a pity I have not got Baron Hirsch's money, or that he has not got my abilities." But often, while organising his mass-movement, he tried to find consolation in his conviction that "all the poor Jews taken together are wealthier than the Rothschilds."

Herzl also made great efforts to win to his ideas famous Jews in the cultural life of Europe, and he tried to explain them to the lion of literary criticism of his time, Georg Brandes. Brandes had no wish to take Herzl and his "Judenstaat" seriously, and decided to get rid of this troublesome Utopian by telling him the famous joke about Friedrich Wilhelm IV, King of Prussia, who once unfolded to the banker Mendelssohn his scheme to send the Jews to Palestine. When Mendelssohn was asked his opinion, he said: "Your Majesty, when this plan is realised, I should like to be the Ambassador of the Jewish State in Berlin."

Brandes and many other leading Jews thought it possible to "escape" the solving of the Jewish problem by this and similar jokes. But Herzl, who had just turned his back on assimilation and aloofness from Jewry, obsessed by the necessity to find some solution to the Judenfrage, could no longer understand how any Jews, rich or poor, assimilated or unassimilated, so-called intelligentsia, famous or unknown, could still try to escape from this problem, or how they could believe that such escapism was either possible or useful for themselves and the outer world.

In 1896, Herzl warned Georg Brandes and others not to close their eyes to the facts of the Jewish position, which demanded some international solution, but in the result he was subjected to a great deal of cynical irony from those famous Jews, who did not confine their hostility towards the revival of Jewry to a passive form by simply ignoring the movement he had founded. Nobody knew better than Herzl the sources from which arose the indifference or hostility prevailing in so many sections of Western European Jewry towards any Jewish positive programme. Nobody saw more clearly the dangers inherent in the "philosophy" of Jewish "patriotism" based on the ignoring of their own Jewish problem.

Many of Herzl's sayings on this topic have the glow of real prophecy. Thus, for instance, he writes (1903) about the well-known type of Hungarian assimilated Jew with which he was so familiar himself: "I would even have prepared to give up the Hungarian Jews if I knew that their patriotism would save them from the tragedy of anti-Semitism. I do not speculate on disaster, but it will also befall the Hungarian Jews, in a brutal way; and the later it comes, the more tragic it will be. The stronger they become, the wild-

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er will be the form of the anti-Semitic outburst. There is no escape from it . . . In the meantime we, the target of their irony, shall go on building up a fatherland for those people who to-day do not want to know anything about us."

Here may also be mentioned his very interesting negotiations with the official leaders of the Munich Jewish Community, who protested against the holding of the first Zionist Congress in Munich—the place originally fixed for it—from fear that it might undermine the then well-established emancipation of German Jewry, since Herzl's Congress (as it was called then in some papers) would remind the German Government of the existence of a Jewish nation! It was this which mainly animated the attacks of the famous "Protest-Rabbiner" in Germany, against whom Herzl was so skilfully supported by his friend, Max Nordau, one of the then very, very few famous Jews in Europe whom Herzl succeeded in winning over to the cause of the Revival of Jewry.

Convinced as Herzl was of the great influence that Judaism has exercised over the civilised nation of Europe, he often stressed the suggestion that modern Jewry had ceased to follow that line. The individual influential Jews which make their mark in one or other sphere of modern European life do not do so as Jews, but, on the contrary, as individuals who want to have nothing to do with Jewry. How can one continue to speak of Jewish influence over the world, Herzl once asks (1903), if Jews cannot use their power to induce even a country so needy as Rumania to adopt a more humane attitude towards their brethren living there?

The difference in principle in this connection between assimilated Jews and "Israelitic Jews," or Zionists, Herzl puts into some such formula: The first-named have only one burning desire—not to be recognised as Jews by the nations; they do not want their share in European life to have any special or Jewish colour, since they always want to be more Anglo-Saxon than the English, more Gallic than the French, more German than the Germans themselves. On the other hand, the others, the "Israelitic Jews," are so busy trying to solve the problems of our own community that they have neither wish nor energy left to try to influence the general life of the European nations.

No modern Jewish leader has carried the burden of his own community nor experienced its hardships more than Herzl did. He plumbed the depths of despair when he had to face the apathy and lethargy of the Jewish masses. Often, as in 1901, he had a strong desire to rid himself of his burden, to tell the Jews: "I, a poor and powerless journalist, succeeded in promoting our cause during the last five years to such an extent that I negotiated personally with the Sultan. I did more than I thought I could, but you, the Jews, leave me unaided and alone. I can no longer bear your burden . . . "

A feeling of deepest disappointment has often been justifiably felt by the greatest of our prophets and leaders since the time of Jeremiah, who longed for the desert in order to escape the unbearable burden of his people. But like the other great men in Israel, Herzl could not fail to fulfil his mission. There was no escape for him. Summing up, he writes in 1903: "I have been afflicted for the last eight years like a dog, have sacrificed much money, apart from the fact that I naturally do my work without payment; I have become a target for irony and accusation—and I am still as enthusiastic for our cause as I was on the first day . . . Therefore, there must be something in this cause. Don't you think so?"

But this eight years' burden turned out to be stronger than his physique. Herzl knew it perfectly well. His letters during his last weeks to his mother, to whom he was most affectionately attached, are human documents of a rare kind. Shortly before his end he writes to David Wolfson, his successor in the Presidency of the Zionist organisation, from Franzesbad: "I am here for heart treatment. Mother does not know anything about it and believes that I am here just for a rest. Do not make foolish mistakes (Dummheiten) after my death." It must be left to the judgment of future Jewish historians whether this testament of the inaugurator of "Political Zionism" has been later fulfilled."

This article is from the London Jewish Chronicle.

Sabotage was responsible for the explosion and sinking of the S. S. Patria, with 1,904 Jewish refugees aboard, in Haifa Harbor last Nov. 25, according to a report submitted to High Commissioner Sir Harold A. MacMichael by the Special Commission of Inquiry, which was appointed to investigate the disaster.

Tel-Aviv, all-Jewish city now has more than 200,000 inhabitants, according to statistics made public there. This figure represents 40 per cent of Palestine's Jewish population of more than 500,000. Established in 1909 by a group of pioneers headed by the late Meier Dizengoff, who served as its mayor for 26 years, the city known as the "Hill of Spring" was intended to serve merely as a convenient residential center for Jews engaged in business and commerce in the neighboring Arab city of Jaffa. But its sand dunes soon gave way to modern structures and rapid industrial development, with the result that the 200,000 Jews who now live there are engaged in a large variety of industrial and commercial and professional pursuits.

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The Restoration Of Jewish Rights: A Simple But Sublime Objective

By Dr. Chaim Weizmann, President Of The World Zionist Organization

The following is an excerpt from an address delivered before the Bnai Brith Lodge in Chicago:

We must understand that the Jewish problem not only affects us but affects the world at large. Without a decent solution of that problem, mankind will fail and civilization will suffer a blackout. The sincerity of our leadership will be tested by the courage and the sympathy that is shown in tackling this problem. I speak not of palliatives, even though philanthropy is a noble impulse. But I speak of meeting in a constructive manner the Jewish problem in all its aspects.

We must begin to think now of the victory of the democracies, for without such a victory there is no hope, not only for our people but for all mankind. At the end of this war the statesmen of the world will have to cope with the problems of a wartorn world. You will permit me to say a word, how we Zionists, who are also Jews, think of this problem. To us its solution implies an opportunity to build our own homeland untrammelled, with no strings attached. And when we Zionists speak of our homeland, it is unnecessary to say where that homeland is.

Let me make it clear that this does not imply and never has implied throughout the history of Zionism that Zionism is an evacuation movement. What we want to do simply is to create that status and that character and personality which the upbuilding of the Jewish National Homeland implies. What we are discussing today is what to do with the floating and homeless five millions of Jews who will become pariahs unless homes are provided in Palestine. Unless we can look to Palestine to cope, in our own time, with this homelessness, these millions cannot possibly survive. We have before us the greatest problem of salvaging the lives of Jews in the entire history of Jewish dispersion.

Without saying anything derogatory of other plans and other territories that are being discussed as havens for these millions, it must be made very clear that there can be no substitute for Palestine as a center for mass immigration of Jews who need a home and need it quickly. There is not only the problem of the physical problem of the refugees but we have a serious psychological transformation to make, and it cannot be achieved without normalising the Jewish body politic by creating those spiritual values which can be nurtured only in Palestine.

I do not want you to think that the task before us is an easy one. There are thorny roads to pass. There are vast economic and social adjustments to make. We are also not unaware of the difficult Arab problem with which we are grappling. A solution to that problem must be found in order to achieve our objective. The Jews and the Arabs must live side by side as neighbors and cousins.

After the victory of the democracies there must come a federation of the great Arab countries. This confederation will extend from the Euphrates to Lybya. The democracies too will realise the historic connection between the Jews and Palestine and that we are entitled to develop an autonomous Palestine, free from shackles, where we can bring these millions of our suffering people so that they can build a country that can fructify and revitalize the whole Middle-East. It is possible to have a Jewish commonwealth side by side with this Arab federation.

This is a vision I see coming and this is the flicker of light at the end of the long tunnel.

The place of Palestine as one of the outposts of democracy in the present world-wide struggle must be properly evaluated. The approach to the western hemisphere lies in two directions. One is in the direction of the Atlantic and the other in the direction of the Indian and Pacific Oceans. The 500,000 Jews in Palestine who are ready to lay down their lives represent a great arsenal of human freedom, as we stand sentinel at the entrance to the Suez Canal. Every man, woman and child in Palestine would rather die than to yield that frontier which is one

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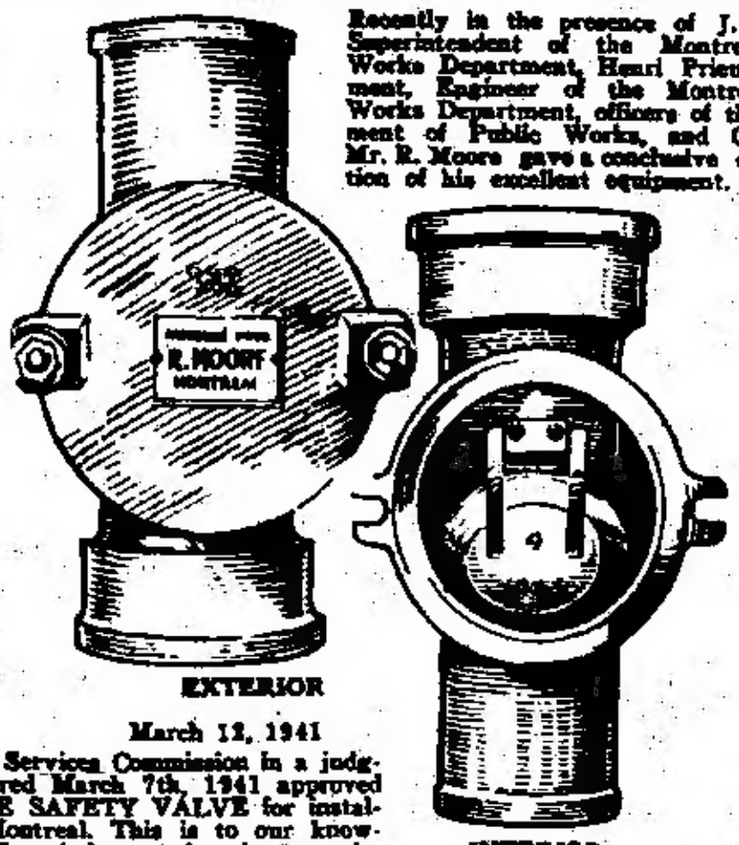

EXTERIOR INTERIOR

Recently in the presence of J. A. Jetté, Superintendent of the Montreal Water Works Department, Henri Prieur, Department, Engineer of the Montreal Water Works Department, officers of the Department of Public Works, and Councillors, Mr. R. Moore gave a conclusive demonstration of his excellent equipment.

March 12, 1941

The Public Services Commission in a judgment rendered March 7th, 1941 approved the MOORE SAFETY VALVE for installation in Montreal. This is to our knowledge the first judgment by the commission in the exercise of the powers conferred upon it by a provincial law passed in 1939 amending the charter of Montreal. (3 Geo. VI. Chap. 104).

Article 526c enacted by this law provides that "No action in damages may be taken against the City of Montreal, where the damages resulting from flooding have been caused by failure to install in any building constructed after April 20th, 1939 safety valves of a kind approved by the Public Service Commission of Quebec with a view to preventing the backing up of water from the City Sewers into the cellar of such building."

In its judgment the Commission declares that the proof made before it showed the MOORE SAFETY VALVE is of a type considered by officials and employees of Montreal to be the simplest and most efficient and that MOORE SAFETY VALVES are in use in many buildings in Montreal in which before their installation frequent floodings occurred, which were stopped by the MOORE SAFETY VALVES."

Therefore the Commission by its ordinance of March 7th, 1941 approved the MOORE SAFETY VALVES.

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Let me emphasise the necessary pre-requisite of unity of purpose as we prepare against the time when we shall have a word to say in the settlement of our destiny. We must not fritter away our energies in internal strife. The lesson of France should stand before the eyes of everybody. It was not merely a lack of tanks or of planes. It was the lack of spirit and the lack of awareness of a great danger. It was the capitulation of the spirit before brute force. That must not happen to us. We must be united on two great purposes — on the restoration of the Jewish rights of which we are brutally deprived outside of Palestine, and on the affirmation of a right to build our homeland unshackled and unfettered in Palestine.

I believe that these simple and sublime purposes have got enough power in them to unite everything which is constructive and creative in Jewry. There may be slight differences in shape but having agreed on these two main principles, I think we shall be able, with the help of an enlightened public opinion in the world, to make both the non-Jewish and the Arab world understand that what we demand is our only right, fair and just, provided we are united on these two simple sublime objectives.

Death Comes To Montrealer At 101

Zelda Cotsen died in her 101st year, on Friday, April 4th. She is survived by one son, Samuel Cotsen, of Chester, Pa.; two daughters, Mrs. Ida Klitzner, of Montreal, and Mrs. J. Birnberg, of Brooklyn, N.Y.; twenty-seven grandchildren, twenty-nine great-grandchildren and two great-great-grandchildren. Funeral was from Paperman and Sons, St. Urbain Street. Mrs. B. I. Cohen, of St. Joseph Boulevard, Montreal, is a granddaughter.

DEATHS

Mrs. Rachel Elias, died on April 1st in her 61st year at her home, 4637 Hutchison Street. She is survived by her husband, Harry Elias; five sons, Max, Samuel, Mike, Peter, Issie; three daughters, Mrs. S. Berg, Becky, and Sophie; five grandchildren; her mother in Galatz, Rumania; five sisters, Mrs. D. Goldman and Mrs. L. Cohen, of Montreal, and three sisters in Rumania. Funeral took place from her home.

N. Nadler, formerly of Montreal, died of pneumonia on April 3rd, at the Cedars of Lebanon Hospital in Los Angeles. At his bedside were his wife, Mrs. N. Nadler; three daughters, Mrs. W. Bernfeld, Mrs. D. Feldman, Miss Eva Nadler; two sons, Meyer Nadler and Dr. S. B. Nadler, of New Orleans. Two grandchildren and one great grandchild also survive him. Dr. and Mrs. S. B. Nadler arrived by plane from New Orleans to be at his bedside.

Freda Benyash, widow of the late Eli Goldfine, died on April 4th. She is survived by one daughter, Mrs. Samuel Levine, McEachran Avenue; one son, Louis, Sherbrooke Street West; seven grandchildren, and one great grandchild. Funeral was from Paperman's Chapel, St. Urbain Street.

Mr. Rodrique Moore, of the Moore Safety Valves, approved by Public Services Commission in a judgment March 7th, 1941, for installation in Montreal. Mr. Moore, vice-president of the North End Business Men's Association and the Retailers' Association, is a Master Plumber, at 5815 Boyer Street, Montreal. Installations of the Moore Safety Valves have already been made for J. B. Baillargeon Express Limited, L'Alliance Nationale (Alcyon Apartments), the Societe Nationale de Fiducie, Alphonse Raymond Limited, and apartments for Ethier and Beaudoin on Queen Mary Road.

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Jewish Welfare Board To Be One Of Six Agencies In Vast U.S. Drive For Funds

For a $10,765,000 program of service to soldiers, sailors and defense personnel, funds will be raised in the U.S. by a nationwide interdenominational campaign by the United Service Organizations for National Defense, Inc. The Jewish Welfare Board, of which Frank L. Weil is president, is one of the six national agencies which make up the United Service Organizations. The others are the Y.M.C.A., the National Catholic Community Service, the Y.W.C.A., the Salvation Army, and the National Travelers Aid Association.

The funds made available to the Jewish Welfare Board from the campaign, will be used solely in connection with the expansion of its emergency Army and Navy program, in which field the Board is recognized by the War and Navy Departments as the official representative of the Jewish community.

The solicitation of gifts among individuals of large means and leading corporations has begun. June 3 has been set as the date of opening the general campaign to solicit all citizens. The agencies are planning service club facilities in 339 places adjacent to camps, naval stations and defense industry centers throughout the United States and its overseas bases. The Government will provide buildings, it was explained, and the U.S.O. will provide funds for their operation and the accompanying program of social, educational and religious activities.

In his announcement of the campaign Walter Hoving, president of the U.S.O., which has established national headquarters in the Empire State Building in New York City, declared:

"The problem we face is this:

"More than 1,400,000 young Americans are now in uniform. Many of them are in huge training centers, built in haste to meet a national emergency. Soldiers sometimes outnumber, by five or ten times, the adult population of nearby towns and villages. When the soldiers go into town by the thousands, evenings and weekends, there is too often no place for them to go, nothing to do, no good friend to meet the lonely, no morale-building recreation. Boys stand aimlessly on the sidewalk, wondering what to do, and those who seek to exploit the boys, sometimes viciously, are eager to supply the answer.

"The United Service Orgonizations plan to bring our soldiers, sailors, and youth in our defense industries, a measure of the hospitality, the spiritual influence and the comfort which the people at home want them to have. Fathers and mothers all over the country, are demanding that this be done. We are acting also at the request of the President of the United States, the Secretary of War, the Secretary of the Navy, and the Federal Social Security Administrator.

"As more thousands leave for camp, the need grows daily more acute. For that reason we need large advance gifts immediately to help us get our program started, to rent, furnish and staff temporary huts for the soldiers and sailors. In the meantime, as fast as we can, we will organize the nationwide appeal to all citizens for the money needed for a full year's operation."

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Deena Lil Marylin, ten months old, daughter of Mr. and Mrs. Percy Caplan, 4865 Queen Mary Road, Montreal.
—Society Studio

Montreal Meetings

● **Jewish General Hospital:** Children's Nursery Fund of the Women's Auxiliary was organized in the fall of 1938, has 915 members, ranging in age from a few days, to those in their late teens. Fees have endowed a bassinet at the cost of $500 and donated an ultra-violet ray machine and contributed towards the renovation and installation of the air conditioning system in the nursery; also supplied materials for layettes and medication for the non-paying patients, as well as the purchase of a resuscitator. An honor book, donated by Mrs. A. M. Wener, contains the names of members inscribed by H. Diamond. Members receive greetings on their birthdays. Active in Fund work are: chairmen, Mrs. J. Schulman and Mrs. J. Rubin; Mesdames Victor Cape, M. Levy, D. Colle, J. Monaker, W. Cohen, J. Novek, W. M. Cohene, S. Richer, D. Dobrin, S. A. Rubin, L. I. Frohlich, C. Rothman, J. Goldenberg, H. C. Sabloff, S. M. Held, S. Swalsky, J. Issenman, N. Tilem, L. Jason, L. Tucker, B. Kahn, A. U. Usher, B. Kruger, S. Wittes.

Hillman's Daughter Wed

Miss Selma Hillman, daughter of Sidney Hillman, co-director of the Office of Production Management and president of the Amalgamated Clothing Workers, was married to Irving Lerner, of New York, in a private ceremony at the Lombardy Hotel, 111 East Fifty-sixth Street, New York. The Rev. Dr. Stephen S. Wise, rabbi of the Free Synagogue, performed the ceremony. Mayor La Guardia, Mrs. Elinore M. Herrick and Dr. Horace M. Kallen of the New School for Social Research were among the guests. Members of the general executive board of the Amalgamated Clothing Workers also were present. The bride has been studying at the American Academy of Dramatic Arts. Mr. Lerner was graduated from New York University in 1935 and is in business in New York.

Stores Taken From Jews Outside Paris

A new list of Jewish-owned shops in the occupied zone of France for which "Aryan" managers have been appointed contains the sporting goods store formerly operated by Jeff Dickson, American sports promoter, who also operated the Palais des Sports in Paris. Mr. Dickson long ago returned to the United States.

Also listed are the two music stores of Enoch & Co. on the Boulevard des Italiens and the Senart Societe in the Rue du Dragon.

This is the first of several lists to contain firms outside Paris. Most of the twelve listed firms are in the east of France.

The Journal Officiel also has a list of more than eighty government employees who were removed from office under the Jewish statute of the unoccupied zone.

Also published was a preliminary list of sixteen names of those whose naturalizations have been revoked by the commission investigating naturalizations during the last ten years. Most were Jews from Eastern Europe.

Twenty revocations have been withdrawn because the persons affected were able to show good reasons why they should be allowed to retain French nationality. Most of these had done war service.

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Jewish Educational Work Planned By The Canadian Jewish Congress

By H. M. Caiserman, Of Montreal, General Secretary

The war and the annihilation by the Nazis of Jewish centres of education and learning in Europe have brought to the fore the problems of Jewish education in the United States and Canada.

In the United States prominent Jewish writers such as Jacob Leshtinsky, Haim Lieberman, Gedaliah Bublick and others, have been publishing alarming balance sheets of the state of Jewish education and religious instruction in that country. Each has made suggestions in the improvement of standards, re-examination of methods, more definite objectives and re-awakening in every Jew responsibility for the Jewish education of his children.

In Canada it is Mr. A. Golomb, the principal of the Peretz School in Winnipeg, who has raised the alarm by means of a series of pamphlets on conditions of Jewish education in Canada and the United States. He has explained how neglect has helped in the gradual dissolution of Jewish life and has called upon Jews in the Western Hemisphere to remedy the situation.

Seven years ago, in January 1934, at its second plenary session, the Canadian Jewish Congress adopted as one of its primary duties, the endeavour to improve the state of Jewish education and to create conditions which would enable every Jewish family to provide a Jewish education for its children, with freedom to select the type of Jewish education it preferred.

What are the conditions the Canadian Jewish Congress wishes to improve? They are:

1. Indifference to Jewish education, shown by a disturbing percentage of Jewish parents in large cities.

2. The multiplicity of systems. Not only were there as many systems as there were groups, but many groups would be divided among themselves on the subject of education.

This confusion may be seen from the following list of Jewish educational systems in the larger cities:

1. Talmud Torah system.
2. Ultra-religious Keren Israel system.
3. Religious instruction by private teachers, ranging from a half-hour per week to three hours per week, according to the requirements and qualifications of the teacher.
4. Jewish Peoples Schools.
5. Peretz School system.
6. Workers Circle School system.
7. Sunday schools.

In the smaller Jewish communities the Talmud Torah system is usually preferred, the hours of instruction ranging from two hours per week to twelve hours per week. Such confusion of systems and routines is evidence of a most undesirable state of affairs in Jewish education and must be improved. And, in addition to the above, the problem of qualified teachers must also be solved.

The educational institutions such as the Talmud Torahs, the Jewish Peoples Schools, Peretz Schools and Sunday schools, are served by qualified teachers and are under communal control. The private teachers, however, are not so controlled and only a very small percentage can boast of the necessary qualifications. In the smaller communities, however, the schochat is expected to be rabbi, cantor and teacher as well and he is, in most cases, poorly equipped for such responsibilities.

These are the conditions the Congress has endeavoured to improve and we have attempted to do so by first establishing the facts and then dealing with these facts. The information obtained scientifically on the Island of Montreal three years ago, confirmed the conditions described and these conditions are characteristic of other large Jewish communities.

What had we learned? It was discovered that more than 50% of all Jewish school children were not receiving a Jewish education of any kind. That the greater percentage of children thus neglected were to be found in the poorer districts of the City.

About 50% of the children who were receiving a Jewish education, obtained it from private teachers. There were about 150, only a percentage of whom were known to be qualified and the extent of the education was dictated in most cases by parents, who decided the time to be spent on such matters.

When it is known that many children receive their Jewish education from private teachers at the rate of one hour of instruction per week, it becomes clear that results obtained in this manner are not worth mentioning.

The Educational Committee of the Canadian Jewish Congress has dealt effectively with these matters. The first problem was that of children who were not receiving a Jewish education. In 1939 and 1940 the Congress campaigned to improve these conditions. Parents whose children were not receiving a Jewish education were reached in the synagogues during the holidays; by means of mailing lists of Jewish organizations; through the Jewish and Anglo-Jewish press; by means of personal letters; through a canvass made by the educational institutions and by telephone.

Results have been satisfactory and point to a solution of the problem within a few years. We have planted a consciousness of the need for a Jewish education and factual evidence of such consciousness is available. Of equal importance are the practical measures already taken and to be taken, to bring about an acceptable minimum for elementary Jewish instruction by private teachers in large or small communities.

It was evident from the beginning that Congress had to supply theoretical and practical advice to teachers and parents. Such advice was offered to all teachers in the Eastern and Western Divisions of Congress. They were asked to direct to Congress questions or enquiries relating to daily classroom problems, discipline, curricula, etc. Few teachers have taken advantage of this information service, which is given without charge.

The Congress sent to every private teacher in Montreal and to teachers in the Eastern and Western communities, a complete assortment of educational material prepared by responsible Talmud Torah and other teachers in Montreal and representing tested Jewish educational curricula. We know now that parents whose children receive their Jewish education from private teachers, must be induced to support the Congress demand for a more uniform and improved standard of Jewish education. They must be made to realize that a minimum of three hours per week is necessary, and this must cover a period of at least three years. They must also understand that private techers must be paid in a manner which will enable them to carry on their work properly.

The Educational Committee of Congress hopes to establish an examining board of recognized educationists. Parents will thus have the opportunity to ascertain the progress their children have made during the season. The advisability has also been considered of issuing licences to the qualified teacher in the community; this will help the average Jew in his choice of a teacher for his children.

The Canadian Jewish Congress wishes to raise the standard of Jewish education in Canada and has slowly and systematically been achieving this end.

Jews of India have raised £1,50 to aid Britain's war efforts.

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Montreal Meetings

● **Y.M.H.A.** is accepting applications for positions of camp counsellors for the annual City Camp. Forms from H. Suffrin or Z. Godlovitch.

● **Zionist Labor Movement** national conference at Toronto from May 23rd to 26th, will see represented the Poale Zion, Zeire Zion, Jewish National Workers Alliance, Pioneer Women, Pioneer Youth, Habonim, Leagues for Labor Palestine, Geverkshaften Campaign Committees, national progressive schools, to discuss organizational and educational problems as well as relations with the Canadian Jewish Congress, Welfare Funds, Relief Agencies, C.C.F., etc., and the agreement for the formation of a Joint Zionist Council and its constitution. Headquarters is at 5116 Park Avenue, Montreal. M. Dickstein is chairman.

● **Temple Emanu-El:** Prize winners at the mother and daughter luncheon of the Sisterhood were: oldest lady, Mrs. H. Simon; second oldest lady, Mrs. J. Goldstein; newest engaged, Miss Mavis Kussner; newest grandmother, Mrs. Felix L. Lewis; newest mother, Mrs. Asher Levine; most recent bride, Mrs. William Corber; oldest board member, Mrs. Sadie Cohen; youngest board member, Mrs. Joseph Cooper; youngest daughter, Miss Elaine Sandra Paperman. Prizes were given to Mrs. J. N. Neumann, who wrote and supervised the Purim event; Mrs. Edgar Cohen, Mrs. A. A. Snyder; and Mrs. Harry Wolfe for her sixteenth wedding anniversary; King White, Miss Hilda Galt. Prizes were War Saving Stamps.

● **Hadassah:** Mesdames Joseph Venis, 5407 Randall Avenue, and J. Arbess, 815 Dollard Avenue, were awarded honorary prizes by Mrs. E. N. Schiller, of the Honey Bee Pastry Shop, 4991 Queen Mary Road, who acted as judge at the home cookery contest held at Zionist Headquarters by Kadimah Chapter.

● **Shaar Hashomayim Synagogue:** Dr. Mattie Rotenberg, of Toronto, who will be guest speaker at the annual spring luncheon, Wednesday, April 23, at 12.30, is a member of the National Council For Religious Education, educational committee of Canadian Jewish Congress, educational committee of Canadian Hadassah. Partial list of subscribers: Dr. and Mrs. H. Abramowitz, Captain S. Gershon Levi and Mrs. Levi, Mesdames Alton Goldbloom, S. Saxe, T. Glickman, J. Stewart, M. J. Hellig, M. Greenblatt, Emmanuel Solomon, B. Albert, M. Abbey, J. A. Besner, M. A. Brown, J. H. Fine, H. R. Cohen, L. Faber, M. Finestone, L. K. Freedman, S. H. Feldman, C. D. Goodman, M. Greenberg, W. Heillig, B. L. Hyams, A. W. Jacobs, Samuel W. Jacobs, J. Kushner, I. Kert, L. Levin, E. Lozinski, F. Leopold, S. Leopold, I. F. Livingstone, B. Lefcort, I. Mendel, N. Friedman, I. Rosenbloom, H. R. Ressler, C. S. Rubin, I. Smith, B. H. Rubin, H. Shulman, H. Schiller, M. Wineroope, M. H. Franklin, H. L. Bacal, D. B. Cohen, J. Elkin, Abe Bronfman, A. Cohen, Allan Bronfman, A. Dobrofsky, E. Lazare, Samuel Bronfman, S. M. Ogulnick, M. Morris, Allan Bronfman, Jr., L. Phillips, H. Robinson, H. Rother, B. Shulman, P. Saks, J. I. Stampleman, H. Tarahis, A. M. Vineberg, H. Wener, J. Kellert, L. Fraid, H. Saxe, M. Sloves, H. J. Levinson, Leon Levinson, M. A. Marshall, J. Klein, H. Ballon, A. S. Solomon, D. H. Ballon, V. Michaels, I. Ballon, W. Rosengarten, J. Fineberg, H. Weinfield, D. Tannenbaum, J. Roos, A. Hunter, Misses Becky Kellert, Sophia Hirsch, Frances Kellert, Hattie Kellert.

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Arab, British and military doctors were among the 1,000 delegates present at a Jewish physicians' conference in Tel Aviv.

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Social Notes—Montreal

Mrs. Harry J. Stern and daughter, Stephanie, Sherbrooke Street West, have returned from Harrisburg, Pa., where they visited the former's parents, Mr. and Mrs. E. Goldstein.

Mr. and Mrs. Harry Bronfman, Westmount Boulevard, have returned from Florida.

Miss Esther Salomon, Grosvenor Avenue, has returned from Toronto, where she was the guest of Mrs. Percy Hermant.

Mrs. Charles Liebman, Kensington Avenue, is in Boston, Mass.

Mrs. A. J. Besner, Elm Avenue, is back from Los Angeles, California.

Mr. and Mrs. M. H. Katz, St. Catherine Street West, spent a few days at Ste. Agathe, Quebec.

Mr. and Mrs. Maxwell R. Ship and Abe Ship, Dorchester Street West, spent a few days at Ste. Agathe, Quebec.

Mr. and Mrs. J. A. Jacobs, Sherbrooke Street West, are spending the holidays with their son and daughter-in-law, Mr. and Mrs. Reginald A. Jacobs, Ste. Agathe, Quebec.

Mrs. J. Cohen, Victoria Avenue, has returned from Winnipeg, Manitoba, where she visited her mother, Mrs. R. S. Robinson.

Mr. and Mrs. Felix Lewis, Roslyn Avenue, have returned from a motor trip to Toronto.

Mrs. Charles Rothschild, Lansdowne Avenue, is spending the holidays in New York.

Mr. and Mrs. Abe Rosenberg, Redfern Avenue, are spending the holidays at Ivry, Quebec.

Mr. and Mrs. A. Goldwater, Addington Avenue, have returned from Miami Beach, where they spent the winter.

Mrs. B. Jacobs, of London, Ontario, was the guest of Mr. and Mrs. Richard Kramer, Ponsard Avenue.

Mrs. J. A. Roston, Queen Mary Road, is back from a few weeks' visit to Lac Brule, Quebec.

Mr. and Mrs. J. M. Benjamin and daughters, Eleanor, Anita, and Myrna, formerly of 806 Dollard Avenue, have moved to their new home at 5029 Ponsard Avenue.

Mrs. Alex. Friedman, Marlowe Avenue, is entertaining at a family Seder supper.

Mrs. Albert Levy, of Brooklyn, N.Y., is spending the holidays with her parents, Mr. and Mrs. H. Lazarus, Vendome Avenue.

Miss Ruth Echenberg, Wilson Avenue, who is attending the School of Social Work at McGill, is spending the holidays with her parents, Mr. and Mrs. David Echenberg, of Sherbrooke, Quebec.

Mrs. Samuel Zion, Byron Avenue, is spending a few weeks in Florida.

Mrs. Jack Gersqvitch, of Kenogami, Quebec, is spending the holidays with her parents, Mr. and Mrs. H. Freeman, Trans-Island Avenue.

Private Sydney Selig, of the Canadian Provost Corps, at Newington, Quebec, is spending the

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holidays with his parents, Mr. and Mrs. Irving I. Selig, Brodeur Avenue.

Miss Cecile Greenblatt, Marlowe Avenue, has returned from Buffalo, N.Y., where she spent several weeks visiting her sister, Mrs. Moe Ein.

Mrs. Thomas Vineberg, Prudhomme Avenue, is spending the holidays with her sister, Mrs. J. Phillips, of Cornwall, Ontario.

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Miss Judith Hofstadter, of New York, is visiting Miss Natalie Raginsky, Northcliffe Avenue.

Mr. and Mrs. Max Wilanski, Prudhomme Avenue, are spending the holidays with their son-in-law and daughter, Mr. and Mrs. Joseph Mandelbaum, of Albany, N.Y.

Mrs. Adolph Gardner, Grovehill Place, is spending the holidays in Quebec.

Mr. and Mrs. Louis Bernstein, of Sherbrooke, Quebec, have taken up their residence in Kingston, Ontario.

Mr. and Mrs. Morton Lewis and daughter, Ellen Joy, of Boston, Mass., are spending the holidays with Mrs. Lewis' parents, Mr. and Mrs. A. Weiss, Grovehill Place.

Mrs. Charles H. Shefler, Wilson Avenue, has returned from a motor trip to New York.

Mrs. Abe Smith, of Sherbrooke, Quebec, spent a few days with her parents, Mr. and Mrs. Thomas Vineberg, Prudhomme Avenue.

Mr. and Mrs. A. W. Lefcourt and son, Malcolm David, Canterbury Avenue, are spending the holidays at Lac Brule.

Mrs. S. Botner, Van Horne Avenue, has returned from Victoria and Vancouver, B.C.

Mrs. O. H. Bloomfield, Davaar Avenue, is back from Miami Beach, Florida.

Mrs. Boris Sobol, St. Joseph Boulevard West, is in Kingston, Ontario, visiting her sister, Mrs. David Plow.

Mrs. J. Serchuk, Bernard Avenue West, has returned from Quebec City, where she visited her aunt, Mrs. Nathan Gardner.

Miss Betty Shaiten, of Ottawa, is spending the holidays with Mrs. H. Levine, Lajoie Avenue.

Mrs. A. Fleisher, Davaar Avenue, has returned from Miami Beach, Florida.

Mr. and Mrs. Belmont Frank, of Burlington, Vt., (formerly Miss Doris Lakien, of Montreal,) have returned home after a honeymoon in Miami Beach, Florida, and a visit with her mother, Mrs. E. Lakien, 4290 St. Urbain Street, stopping at the Ritz Carlton.

Mrs. I. M. Levy and daughters, Mildred and Shari, of Brooklyn, N. Y., are spending the holidays with Mr. and Mrs. Meyer Lefcourt, Querbes Avenue.

Mrs. B. Strean, of Ottawa, was the guest of Mrs. H. Levine, Lajoie Avenue.

Mr. and Mrs. S. W. Smolkin and children, Robert and Evelyn, of Cornwall, Ontario, are spending the holidays with Mrs. Smolkin's parents, Mr. and Mrs. Israel Orenstein, Durocher Avenue.

Mrs. Arthur Pascal and children, Paula and Susan, are spending the holidays with Mrs. J. Pascal, McEachran Avenue.

Dr. and Mrs. A. E. Brunswick and sons, Edward and Richard, of Philadelphia, are spending the holidays with Mrs. Brunswick's parents, Mr. and Mrs. Abe Bronfman, Westmount Avenue.

Mrs. Samuel Leopold, Westmount Boulevard, is spending the holidays in Boston, Mass.

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RICHSTONES

Mr. A. Shapiro, of Quebec City, was the guest of her sister, Mrs. J. Rosenbaum, Westmount Avenue.

Edward Joseph, who is attending McGill University, has returned from New York after visiting his mother, Mrs. Hortense Joseph.

Mrs. H. J. Levinson, Joan and Edward, Victoria Avenue, are spending the holidays with the former's father, M. Echenberg, in Sherbrooke, Quebec.

Miss Maxine Steinkopf, of Winnipeg, is visiting her brother-in-law and sister, Dr. and Mrs. B. B. Raginsky, Kensington Avenue.

Mr. and Mrs. George W. Cohen, Cote des Neiges Road, gave a dinner for six at Chez Ernest restaurant.

Miss Marylin Matts, Western Avenue, is in New York, visiting her aunts, Mrs. E. S. Strauss and Mrs. Helene Sommer.

Miss Recia Freedman, of New York, is spending the holidays with her parents, Mr. and Mrs. J. Freedman, Coronet Avenue.

Mrs. Laura Berlind, of New York, is visiting her mother, Mrs. A. L. Gittleson, Dorchester Street West.

Mr. and Mrs. Leon Fischel and Miss Janice Fischel, Redfern Avenue, have returned from Florida.

Dr. Morton W. Bloomfield, of the University of Akron, Ohio, has returned after visiting his parents, Mr. and Mrs. Samuel Bloomfield, Western Avenue.

Mrs. Gladys Cohen, of New York, was a guest of her sister, Mrs. Philip Levy, Victoria Avenue, en route to Regina.

Louis Fitch, Cote St. Antoine Road, has returned from a flying trip to Winnipeg, Victoria and Vancouver, B. C.

Miss Adelle Smith was hostess at a tea presentation in honor of Misses Mary Silcoff and Luba Katz, brides-elect, at the Park Terrace.

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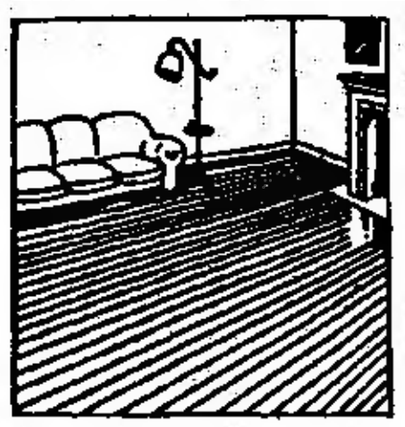
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Mrs. N. Kosloff, 4660 Park Avenue, entertained at a tea for her sister, Miss Gertrude Lang, prior to her marriage on April 6, to Moe Wachtel.

Mrs. L. Lazarovitz, of Quebec, entertained at the tea hour in honor of her daughter-in-law, Mrs. Sydney Lazarovitz, and her daughter, Mrs. Albert Solomon, recent brides. Spring flowers, mostly daffodils and yellow candles in branched candelebra decorated the table. Out-of-town guests were Mesdames A. Herscovici, S. Solomon, Charles Serchuk, Misses Ann Solomon, Sybil Serchuk, and Feodora Lazarovitz, of Montreal.

Mr. and Mrs. William Postilnik, St. Urbain Street, celebrated their thirty-fifth wedding anniversary. At supper tendered in their honor those present were their children and grandchildren: Mr. and Mrs. Maurice Birman and sons, David, Leonard, and Norton; Mr. and Mrs. Irving Postilnik and son, Gerald; Mr. and Mrs. Hyman Beitel and Hyman Postilnik. Mr. and Mrs. A. Duke, the latter a daughter, of Kirkland Lake, sent a telegram of congratulations.

Mr. and Mrs. Louis Schneider, of Jersey City, N. J., are visiting the latter's parents, Mr. and Mrs. H. Bacal, Bloomfield Avenue.

Mrs. J. Monea, Esplanade Avenue, entertained at a tea presentation in honor of her daughter, Rosalie, a bride-elect of June 28th.

Stopping at Reginald Jacobs', Ste. Agathe, were: Mr. and Mrs. Max Ship, Abe Ship, Sydney Isaacs, Ben. Friedman.

BIRTHS

Born, at the Jewish General Hospital, on April 4th, to Mr. and Mrs. John Herman, (nee Mary Leckie) a son.

Born, to Mr. and Mrs. A. Appel, (nee Bluma Levitt) a son at the Jewish General Hospital, April 6th.

Born, on April 5th, at the Jewish General Hospital, to Mr. and Mrs. Zoli Scheffer, (nee Freda Handelsman) a son.

Born, on April 7th, at the Woman's General Hospital, to Mr. and Mrs. Leonard U. Michael, (nee Marjorie Albert) a son.

Born, at the Jewish General Hospital, on April 5th, to Mr. and Mrs. O. Solferman, (nee Vera Brodsky) a son.

Born, at the Homeopathic Hospital, on Sunday, April 6, to Mr. and Mrs. Norman J. Vassall, (nee Sadie Roth) a son.

IN MEMORIAM

Golick: In loving memory of our dear son and brother, Jack, who passed away the first day of Chalemoid Pesach, 1935.

In our hearts your memory lingers sweetly, tender, fond and true.

There is not a day, my son, we do not think of you.

Lovingly remembered by mother, dad and sister.

Nazi authorities in occupied France are demanding the establishment of a ghetto in Paris for the 50,000 Jews remaining in the former French capital, according to the "Deutsche Zeitung," Nazi newspaper published in Paris. In support of their demands for a ghetto, Nazi officials advanced the argument that if would be "in the best interests of German - French relationships." Talk of a ghetto was accompanied by a violent anti-Jewish campaign in the Paris press. Creation of a ghetto in Paris would give the lie to Nazi contentions that they are occupying France only until the eventual peace negotiations are concluded. Nazi actions in the past have indicated a program of total domination of France.

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CLOVER LEAF SALMON LOAF
2 cups Clover Leaf Fancy Pink Salmon or Clover Leaf Fancy Cohoe flaked, 1 cup soft bread crumbs, ½ tsp. salt, ¼ tsp. Paprika, ½ tsp. grated onion, 1 tsp. lemon juice, 2 eggs, ½ cup milk, 1 tbsp. finely chopped parsley. Mix all together. Turn into buttered mold . . . cover. Oven poach or steam until firm in centre (about ½ hr.). Serve hot with drawn butter or Hollandaise sauce . . . or cold on lettuce leaf. Serves 6.
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PASSOVER APPLE PUDDING

four large tart apples, grated
four tablespoons sugar
juice of half a lemon
one teaspoon cinnamon
well-beaten yolks of four eggs
one and a half tablespoons matzoh meal
small quantity chopped almonds
whites of eggs beaten stiff

Mix in order. Bake in moderate oven.

Mrs. Cecil Usher,
5384 Brodeur Avenue, Montreal.

PASSOVER MATZOH PUDDING

six matzohs
three eggs
four tablespoons of fat
one teaspoon of salt
one-eighth teaspoon of pepper
three tablespoons of sugar
three tablespoons of grieben
one tablespoon of onion, cooked with the grieben

Soak matzoh until soft, then drain off excess water. Beat eggs light and add to matzohs, then add salt, pepper, sugar and grieben. Heat two tablespoons of fat in skillet, pour in mixture, and bake in a 375° oven for about forty-five minutes, until brown.

Mrs. M. Hartzman,
678 Crawford Street, Toronto.

MARRIAGES

Wachtel-Lang

The marriage of Gertrude, daughter of Mr. and Mrs. David Lang, to Moe Wachtel, son of the late Mr. and Mrs. A. Wachtel, was solemnized on April 6, at the home of Rabbi H. Rotblatt. The bride was given in marriage by her parents. She wore a blue crepe afternoon dress, with matching shoes. Her veiled headdress was caught at the top of the head with roses and she carried a bouquet of roses. The groom was attended by his brother-in-law and sister, Mr. and Mrs. L. Baum. Mrs. Lang, mother of the bride, wore black lace, with a black straw hat, and corsage of roses. A reception was held at the home of the bride, 4549 Esplanade Avenue, for members of the immediate family. Present from out-of-town were Mrs. A. Shabasson and son, Leonard, of New York.

Winograd-Levitt

Mr. and Mrs. S. Levitt, 4226 St. Urbain Street, announce the marriage of their daughter, Mary, to Max, son of the late Mr. and Mrs. I. Winograd, of New York, which took place on April 4th, Rev. M. Master officiating.

ENGAGEMENTS

Mr. and Mrs. Joseph Fish, 67 Marie Anne West, announce the engagement of their only daughter, Ray, to Moe, son of Mr. and Mrs. H. Schwartz, Hutchison Street.

The engagement of Miss Anna Lazar, younger daughter of Mr. and Mrs. H. Lazar, Davaar Avenue, to Louis Vaintrub, younger son of Mr. and Mrs. Charles Vaintrub, McNider Avenue, is announced.

Mr. and Mrs. H. Weingarten, Clarke Street, announce the engagement of their eldest daughter, Gertrude, to Sidney Schrager, of Toronto.

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BIRTHS

Born, on Thursday, April 3rd, at the Jewish General Hospital, to Mr. and Mrs. S. W. Bennett (nee Shirley Hamer) a daughter.

Born, at the Royal Victoria Hospital, on April 3, to Mr. and Mrs. A. M. Klein, (nee Bessie Kozlov) a son.

Born, to Mr. and Mrs. Larry Goodman, (nee Bella Spunt) a daughter, at the Jewish General Hospital, on April 2nd.

Born, at the Jewish General Hospital, on Thursday, April 3rd, to Mr. and Mrs. Abbey Langsner, (nee Bess Ulrich) a daughter.

Born, at the Jewish General Hospital, on April 2nd, to Mr. and Mrs. B. Niederhoffer, (nee Miriam Halpin) a daughter.

Born, on Wednesday, April 2, at the Jewish General Hospital, to Mr. and Mrs. J. Feldman, (nee Mary Baronoff) a son.

Born, on April 2, at the Jewish General Hospital, to Mr. and Mrs. Samuel Gilman (nee Mildred Chernack) a son.

Born, to Mr. and Mrs. Nat. Chook, (nee Bessie Lefkowitz) on March 30th, at the Unity Hospital, Brooklyn, N. Y., a son, Sanford.

Born, at the Jewish General Hospital, on April 5th, to Mr. and Mrs. H. Bercovitch, a son.

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JUNKET

Social Notes—Toronto

Dr. and Mrs. A. I. Willinsky, Madison Avenue, have returned from a motor trip to New York and Baltimore, Md.

Mr. and Mrs. David Brody and son, Meyer, Heath Street West, have moved to their new home on Delavan Avenue.

Mrs. A. Rosenthal, Russell Hill Road, has returned from Montreal where she visited her brother and sister-in-law, Dr. and Mrs. Gordon Phillips. Her niece, Miss Joan Phillips, accompanied her back to be her guest here.

Mrs. W. W. Boyd and Mrs. Frank Gaffney, of Montreal, visited Mrs. J. H. Winters, Rushton Road, for a few days.

Mr. and Mrs. Michael Freedman, of Ottawa, visited with the latter's sister, Miss Lillian C. Smith, St. George Street, for a few days.

Mrs. Arthur Warren and daughter, Carole, of Geraldton, Ont., are visiting the former's parents, Mr. and Mrs. Mandel Mehr, Burnside Drive.

Miss Jane Davis, of Buffalo, N. Y., spent a few days with Mr. and Mrs. Jay J. Allen, Roxboro Drive.

Lieut. H. M. Jolley, Petawawa, Ontario, is here for the Passover Seder with his parents, Mr. and Mrs. S. Jolofsky, Grange Avenue.

Mrs. Irving Rose and daughter, Etta, Northcliffe Boulevard, are spending the Passover holidays in New York.

Mrs. William Loebel, Oriole Parkway, entertained at a patriotic luncheon.

Mrs. Lena Levin, of Burlington, Vt., was the guest of her brother-in-law and sister, Mr. and Mrs. Max Perelman, Glenholme Avenue.

Mr. and Mrs. S. Adman, Austin Terrace, have returned from Miami Beach, Florida.

Earl Freeman, of Los Angeles, Cal., is visiting his mother, Mrs. E. Freeman, 923 Avenue Road.

Mr. and Mrs. Barnett E. Laxer, and their daughter, Carol Louise, 121 Chaplin Crescent, were in Montreal for the wedding of their niece, Miss Toba Mosel, to Frank Schleifer.

Mr. and Mrs. Harry Freedman, of Edmonton, Alberta, formerly of Toronto, spent a few days here en route home from New York.

Mrs. R. Gross, Richview Avenue, spent a few days in Detroit.

Misses Bernice and Celeste Ginsberg, of Buffalo, visited Misses Sylvia and Lillian Sherman, Austin Terrace.

Mr. and Mrs. Samuel Hermant, Concord Avenue, left to spend several months with their son-in-law and daughter, Mr. and Mrs. Barnett Hamburg and their family, of Glace Bay, N. S.

Mrs. P. Treitman, of Newark, N. J., is visiting her mother, Mrs. Mary Fisher, Robert Street.

Allan and Marilyn Levy, of Buffalo, N. Y., and Leonard and Devorah Apeel, of Detroit, Mich., will spend the Passover holidays with their grandparents, Mr. and Mrs. Reuben Levy, Christie Street.

Mrs. J. Poznansky, Eglinton Avenue West, and Mrs. M. Slef entertained at the tea hour.

Mr. and Mrs. Harry Clavir, Huron Street, are back from Miami Beach, Florida, where they spent the winter.

Mrs. Max Shore, 748 Manning Avenue, entertained at a party in honor of the first birthday of her son, Sheldon. Twelve guests were present.

Mr. and Mrs. S. E. Rose, of Hamilton, will have as guests for their Passover Seder Mr. and Mrs. A. Samuel, Mr. and Mrs. A. Ginsburg, Mr. and Mrs. Nat. Gurarie, Mr. and Mrs. Moe Levine, Mr. and Mrs. A. Levine, Mr. and Mrs. Murray Levine, all of Toronto; Mr. and Mrs. William Gunn, of Mount Forest; and Mr. and Mrs. Alex Gunn, of Hamilton.

Raymond Allen, Edgar Avenue, spent a few days in Montreal.

Mrs. Joseph Lisson, of New York, is visiting her brother and sister-in-law, Dr. and Mrs. A. I. Willinsky, Madison Avenue.

Mr. and Mrs. Jule Allen, St. Andrews Gardens, have returned after a six weeks' stay in Miami Beach, Florida.

Mrs. Saul Gold and Mrs. Samuel Gold were hostesses at a bridge at Chudleigh House for their niece, Miss Frances Hartzman, a bride-elect of this month. Mrs. F. Rubinoff, grandmother of the bride-elect, received with the hostesses. About sixty guests were present.

Mrs. Max Karry, formerly Miss Gerry Finkle, was entertained by the following, prior to her marriage: Miss Sally Finkle, presentation bridge at Chudleigh House; Mesdames Leo Lesser, Joseph Solomon and N. Ritt, presentation dinner at a tea room; Mrs. Edward Karry, presentation tea at the Round Room; Mesdames Aaron Brown, M. Kallen and M. Gould, shower at the home of Mrs.

The Troubles We've Seen

By Sara Zadkin, of the Toronto Jewish Family Welfare Bureau

(Real names are not used here.)

Mr. and Mrs. Regel simply couldn't agree, so they separated. Mrs. Regel kept their four-year-old son, and Mr. Regel promised to pay for their support. However, it was not long before he just disappeared.

Mrs. Regel came to the Jewish Family Welfare Bureau for help in locating her husband. She was bitterly angry with him. She talked in tense, tart phrases of the unhappy life she had had, and of the despair she felt now that he had deserted her. She would go to any lengths to punish him. When she heard a rumour that he was in Montreal, she wrote to friends there to track him down. She insulted his relatives when she met them. Her life became a hard core of bitter feelings against the man whom she felt had ruined her life.

The case worker of the Jewish Family Welfare Bureau encouraged Mrs. Regel to come to the office for regular interviews. She gave her freedom to talk and to express the bitter thoughts she was feeling. Without blaming or approving the case worker was able to give Mrs. Regel the feeling that she was still an important person, a young woman with her life ahead of her.

It took many months before the bitterness melted away and instead of being absorbed in thoughts of revenge, Mrs. Regel was freed to make plans for her life and that of her child.

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PASSOVER

Aaron Brown, 45 Gloucester Grove; Miss Cynthia Gelberg, presentation tea at the Georgian Room; Misses Ida Sherman, Rose Applebaum, Rose Nusyno and Pearl Tanner, presentation tea at the Georgian Room; Mrs. Jacob Resnick and Mrs. Harry Resnick, presentation tea; and Mrs. Hyman Resnick, presentation bridge.

Mrs. H. Etkin and Mrs. M. A. Levy gave a tea at the home of the latter, 51 Turner Road, honoring Miss Doris Etkin, a bride-elect of May. Receiving the guests were Mrs. Etkin, mother of the bride-elect, in black crepe and lace, with corsage of American Beauty roses; Mrs. Levy, in a flowered silk jersey dress with white carnations in her hair; and the honoree, wearing pale blue sheer, with a corsage of roses, sweet peas and irises. Spring flowers decorated the living room. The tea table was covered with a cutwork and point de Venise lace cloth, and centred with a silver bowl of roses and Spring flowers. Pink tapers in silver holders completed the table decorations. Those pouring were Mesdames Z. Goldberg, B. Metter, S. Katz, of Buffalo, N. Y., and H. Goldstein; and Miss Ida Illion, assisted by Mesdames Saul Salutin, D. Eisen and J. Sommers and Misses Ida Metter, Beck Rose, Dorothy Kandel, May Kesselman and Freda Etkin. About one hundred guests called.

MARRIAGES

Centner-Bucovetsky

The marriage of Miss Ida Bucovetsky, daughter of S. Bucovetsky, of Timmons, Ontario, to Arnold M. Centner, son of Mrs. I. Centner, Rochester Avenue, took place on April 3rd, at the Primrose Club, Rabbis S. Sachs and W. Gordon officiating. Mr. and Mrs. Centner spent their honeymoon in Montreal and will live in Timmons.

Dick-Bernstein

The marriage of Ruth, daughter of Mr. and Mrs. L. H. Bernstein, of New York City, to Dr. Fred Dick, son of Mr. and Mrs. Benjamin Dick, 723 Bloor Street West, took place on March 23rd, in New York. Present from Toronto were Mr. and Mrs. B. Dick, parents of the groom; Dr. J. M. Dick, brother of the groom; and Mr. and Mrs. Nat. Spiegel, of Highbourne Road, uncle and aunt of the bride.

Scheinert-Acks

Mr. and Mrs. Louis Acks, 120 West Lodge Avenue, announce the marriage of their daughter, Brauna (Billie), to Captain Joseph Scheinert, R.C.A.M.C., son of Elias Scheinert and the late Mrs. Scheinert, of Toronto. Rabbi Samuel Sachs officiated.

ENGAGEMENTS

Mr. and Mrs. Samuel Smith, 20 Wells Hill Avenue, announce the engagement of their daughter, Renee Diane, to Irving Paul Sussman, son of Mr. and Mrs. Joseph N. Sussman, of Arthur, Ontario.

Mr. and Mrs. I. Fox, Montrose Avenue, announce the engagement of their eldest daughter, Sylvia, to William, son of Mr. and Mrs. Louis Soren, Northcliffe Boulevard.

Mr. and Mrs. Nathan Mouckley, 1595 Bathurst Street, announce the engagement of their daughter, Jean, to Harry Creed, son of Mr. and Mrs. Norman Creed, 417 Brunswick Avenue, the marriage to take place in June.

Mr. and Mrs. B. Tator, 163 Beverley Street, announce the engagement of their daughter, Sharon, to Louis S. Rosen, son of Mrs. Rosen and the late N. Rosen, of Montreal, the marriage to take place in the early summer.

IN MEMORIAM

In loving memory of Hyman Brealin, who passed away April 11th, 1938. Sadly missed and ever remembered by his wife, Bertha.

DEATHS

Mrs. Rose Turofsky, 77, died on April 4th, at her home, 40 Wells Street. Born in Russia, she came to Canada forty-two years ago, and for the past forty years lived in Toronto. She was a member of McCaul Street Synagogue and of the Hebrew Maternity Aid Society. She is survived by four sons, Louis and Nat., Dr. Harry Turofsky and Samuel Turofsky; and two daughters, Mrs. L. R. Wolfe and Mrs. B. Samuels.

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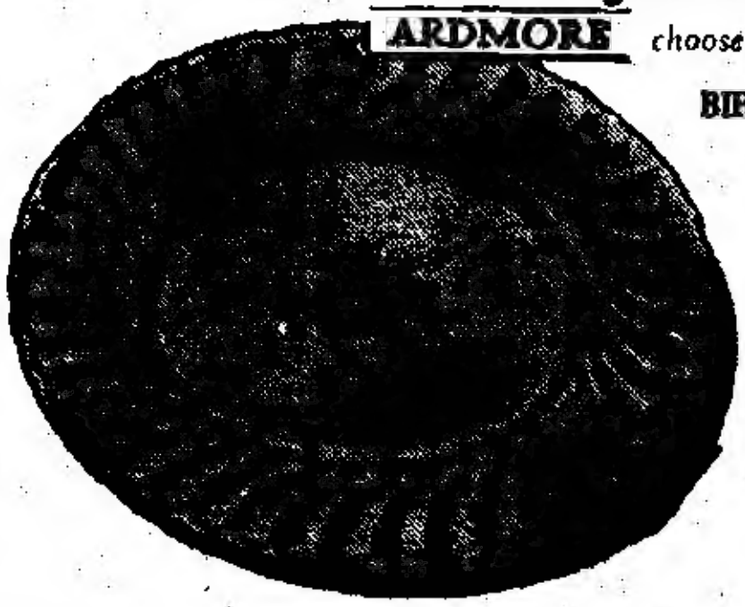

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Mr. J. Cadesky and family wish to express their heartfelt thanks and appreciation to their friends and relatives for their kindness and expressions of sympathy during their recent bereavement.

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Louis Herman, Canadian lyric tenor, is being presented in a song recital of classical and modern Yiddish, Hebrew, English and Italian songs, Monday evening, April 14th, at Margaret Eaton Hall, assisted by Harry Adaskin, violinist, and Leo Barkin at the piano.

Toronto Meetings

● Queen Esther Rebekah Lodge I.O.O.F. executive entertained at a supper and bridge at Chudleigh House for Misses Jean Hershoff, Laura Markovitz, Jennie Wagman, brides-elect of early summer. Mrs. Edna Middleton, P.P., Rebekah Assembly; Mrs. Meta Lewis, P.P.; Mrs. Lena Gula, Noble Grand, made presentations of crystal to the honorees. Mrs. Pearle Kaplan played the piano. Mrs. Sonia Korn was convenor. Forty guests were present.

● United Jewish Welfare Fund: Business Women's Division of the Service Council, announced new names list contest to close May 29th. Mrs. M. S. Till, women's chairman, spoke on the Welfare Fund and member agencies. The chairman, Miss Ethel Pugen, announced the results of the 1941 Campaign of the Business Women's Division, which secured 443 subscriptions to the amount of $802. Present: Miss Mary Barrer, associate chairman; Misses Eva Barrer, Lyla Cohen, Doris Freed, Jean Goldman, Rose Goldman, Nettie Mason, Kate Perlmutter, Jerry Singer, Elsie Smith, Min Soltz, Doris Soboloff, Ida Strauss, Helen Weinberg, Hannah Winters.

● Y. M. H. A. St. George Street Branch: Harry Ellison, M. Spiegal, Seymour Abromowitz, Joseph Goldenberg were elected captains for the indoor baseball house league, which opened with program director, Harold Murray, pitching the first ball. At a meeting of presidents, Herschel Rosenthal, chairman of junior board, spoke. Miss May Freedman, secretary, assisted in planning the program. Club Exeter, William Weinstein leader, will hold its first dance May 10th, Robert Fruitman, Max Nisker, Albert Greenberg in charge. Club Mercury's joint social with Bayreuth Girls, had David Caplan as social convenor. Leaders, Miss Hilda Karp and Frank Rebick, were present. Sidney Newman spoke on photography. Bicycle Club, last year in charge of Harry Seigal, Aaron Monka, Murray Feldberg, will make its first trip April 20th. Senior Council, direction of Harry Sigal, will hold a senior Passover Seder, April 14th, modern version, with a Haggadah written by members. Harold Hotchberg will sing kiddush. Murray Feldberg, Betty Adler, Irving Dubinsky, Harry Sigal, Joseph Cooper, Lawrence Hermalin, in charge. Little Dears, June Keahen, president, held a joint meeting with a group from University Settlement. Goldie Borlack, Harriet Hertzman, Gloria Garshowitz, Molly Dinetz put on a play. Miss Mona Silverstein is leader. Girls are working on Passover baskets for needy families, with the following in charge: Mona Shapiro, Rose Gold, Betty Adler, Esther Cohen, Marion Erlick, Frances Urman, all of Club Versatile. Junior dramatic group, conducted by Miss Basya Hunter, has as members: Isidore Snider, Albert Antflick, Sylvia Kopel, Mary Teachman, Helen Rosen, Helen Sussman, Ben. Pollock, Percy Pollack, David Lennick.

● Bnai Brith, at an open meeting in the Royal York Hotel, installed its new executive: Maxwell S. Lewis, Hart D. Wintrob, Abraham Singer, K.C., Milton Shulman, Nathan Pivnick, S. Fred Tobias, E. I. Shapiro, Louis Robinson, Abraham Levy, Barney Cohen, Abraham Lavine, Jacob Kaplan, Elliott L. Marrus, William Eisenberg. Dr. Harold H. Mashioff, Rabbi, of New York City, spoke on the fight of the Anti-Defamation League against the Christian Front. Committee chairmen: Isadore B. Weinstein, Rabbi Samuel Sachs, Isadore Markus, Barnett E. Laxer, David Bronstein, Murray Keyfetz, S. Fred Tobias, Meyer Oster, Maurice Brenzel, Samuel Greisman, Hart D. Wintrob, Milton Shulman, Louis Rosenblatt, E. I. Shapiro, Abby A. Muter, Jack Gringorten, Carl Keyfetz, Rabbi David Monson, Leon Weinstein.

● Club Merina annual party, at Chudleigh House, had present: Misses Lillie Rosenthal, Mae Sugarman, Helen Drillick, Rose Kaicenka, Goldie Tureck, Tillie Frankel, Honey Shapiro, Sara Wilder, Minnie Starkman, Ruth Schwartz, Sara Cohen, Toby Rubinstein; and Jack Sugar, Isadore Biller, Herbert Schwartz, Martin Moscoe, Al. Berg, Sydney Shoom, David Litowitz, Joseph Pomerantz, B. Litowitz, Hyman Greenberg, Morris Greenbaum, Bert Lambert.

● Goel Tzedec Synagogue: Passover services Friday and Saturday at 8 p.m.; Saturday and Sunday services at 9 a.m. Sermon before Musaf, by Rabbi Samuel Sachs.

● Roumanian Ladies Auxiliary, Mrs. B. Falbiah presiding, heard read a letter from a soldier in England who had received its comfort boxes. Pesach tea April 15th, for charity.

● Deborah Chapter No. 43, O.E.S. annual charity dance April 29th has as convenors: Mesdames Alfred King, Gordon Garfield, A. Savein, George Carter.

● Mount Sinai Hospital Ladies' Auxiliary executive meeting luncheon was given by Mrs. G. Lawrence, in honor of the birth of her grandchild, Sharon Lawrence, daughter of Mr. and Mrs. M. Lawrence. Presentations to brides-elect were made to: Misses Ida Winter, Eva Pearl, Esther Wintrob, Lily Skale, and Mrs. B. Wintrob, formerly Miss Gertrude Rappaport. A sterling silver cup was given to Mrs. Lawrence's grandchild by the auxiliary.

● Hudson Tennis Club will open on or before May 1st for the sixth consecutive year. Present members who are in His Majesty's Services may enjoy all the club's privileges throughout the season. To encourage junior boys and girls who play tennis in public parks, David Meltzer, honorary president, has provided ten scholarships. Executive: David Meltzer, Harry Grimson, Dr. Morris Zeldin, Miss Belle Pearl, Bernard Cronis, Ben. Freedhoff, Hilliard Conway, Mrs. B. Freedhoff, Mrs. M. Zeldin, Miss Joyce Tannenbaum, Jack Sibulash, Samuel Dubiner, A. C. Cowan. Information from Dr. M. Zeldin, Ju. 3437.

● Club Alexis, Mount Sinai Hospital, at the home of Miss Ruth Conway, planned its annual tea for May 4th, at 97 Brunswick Avenue, Misses Gerta Green, Ida Brown, convenors.

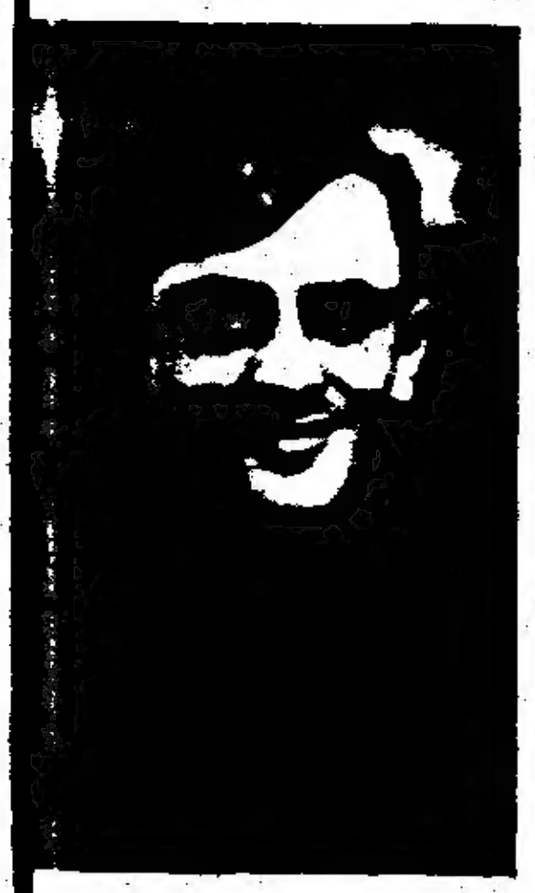
● Canadian Jewish Congress: Oscar Cohen, Executive Secretary of the Central Division, was honored on his departure to take up duties as lieutenant in the Royal Canadian Ordnance Corps, at Chudleigh House. A. B. Bennett, president, was toastmaster. I. Freeman, vice-president, spoke for the labour groups. Dr. C. E. Silcox, executive secretary of the Canadian Conference of Christians and Jews, paid tribute to Mr. Cohen's work in public relations. Seated at the head-table were Mr. and Mrs. Oscar Cohen, Mr. Cohen's brother, Julius Cohen, of London, Mr. and Mrs. A. B. Bennett, Gerston S. Allen, Rabbi Samuel Sachs, Samuel J. Zacks, Ben. Gronsberg, Sigma Alpha Mu; Miss Miriam Herman, Youth Division; and Julius Cohen of London, spoke. Any name not complete is omitted. Mrs. Herbert Allen presented Mr. Cohen with a portable radio on behalf of the Women's Committee; S. H. Abramson, a military brush set on behalf of the staff; Henry Rosenberg, vice-president, a military trunk on behalf of the executive. Rabbi Reuben Slonim, of London; Ben. Fester, of Guelph; Louis Hyman, of Oshawa; Louis Henkle, of Brantford, are listed as the out-of-town speakers, in the news sent to the Review. Mr. Cohen responded to the toasts.

● Y.M. — Y.W.H.A. radio revue at the Jewish Centre, April 20th, for Youth Aliyah, is being produced by Irving Herman. Lorne Greene, C.B.C. announcer, will be master of ceremonies. Comedy by Lou. Weingarten, Frank Shuster, S. Sales, J. Shapiro, Lou. Sobel. Music by Ben. Perlove, Saul Weinberg, Evelyn Gold, Kay Cherney, Evelyn Grossman; Leon Zuckert, Victor Feldbrill, violinists. Invitations at the Y.

● United Jewish Relief Conference contributors were: Tzoamer Hilfs Farein, through Mesdames T. Landau and C. Stone, $50; Sons of Abraham, S. Katzman, $50; Jewish Women's Auxiliary, Sault Ste. Marie, Miss Helen Richardson, $10; Nit Gedaiget Club, L. Golden, $4; Independent Friendly Workers' Circle, M. Hoffmitz, $25; Nareiver Ladies' Auxiliary, Mrs. S. Jonas, $5; Agudas Hamichpocha, Mrs. F. Shulman, $25.10; Congregation Kneseth Israel Synagogue, M. Alexandroff, $33; Nu Grotto Sigma Club, Miss Tillie Reingold, $5; J. Stein, $1; Mrs. S. Ublansky, $2; William Silverberg and Sons, $10; M. Fishbane, $1; Mrs. K. L. Sapera, $1; Mrs. M. Sapera, in memory of her father, $2. Box collections: W. Goldenberg, $3.37, through L. Sandler; Amalgamated Clothing Workers' Union, $1.48, L. Frechtel; International Ladies' Garment Workers' Union, 28 cents, through I. Garfinkel; Fur Workers' Union, 48 cents, A. Price; Dressmakers' Union, 34 cents, J. Simkin; Pocketbook Workers' Union, 61 cents, S. Kronis; Talmud Torah Eitz Chaim, 29 cents, J. Mandel; Mrs. B. Sitcovsky, $1.89; Sons of David Ladies' Auxiliary, Mrs. H. Tobias, $3.02; Mrs. H. Tobias, $5.80. Volunteers who took part in the collections: J. Robinson, N. Samborsky, S. Weinberg, S. Forman, L. Sandler, K. Berger, M. Kirshenbaum, M. Sacks, M. Hurwitz, S. Tanz, J. Kelman, B. Rosensweig, S. Lass, J. Horenfeld, S. Freeman, B. Berger, E. Greenbaum, M. Zoberman, S. Cohen, S. Brudner, N. Cantor, M. Sokoloff, M. Teitel, Pauline Goldenberg, Phyllis Furst, S. Katz, L. Levy, A. Bernstein, C. Brown, M. Kruger, N. Naftolin, M. Jacobson, L. Sandler.

Bulgarian publishing houses have released a number of translations of violently anti-Jewish books originally published in Nazi Germany. To encourage a wide sale of these anti-Semitic books, the publishing houses reduced their prices to unprecedentedly low levels. Publishing experts declared that publishers could not publish the anti-Jewish books at these prices unless they were subsidized from private sources.

Private James Swadron, Royal Regiment of Canada, is invalided home from England, and will be stationed at Toronto. He is the son of Mr. and Mrs. A. Swadron, 379 Shaw Street, Toronto. This picture was taken in England, where he was a despatcher in the R.E.C.C.E., before going overseas. In England he was in the "Suicide Squad".



Gunner Michael (Mickey) Sossin, is overseas with the Royal Canadian Engineers Regiment. His wife lives at 1 Palmerston Avenue Toronto. He is the son of Rev. and Mrs. L. Sossin, 3 Euclid Avenue Toronto. His brother Sapper David Sossin is overseas in the 2nd battalion R.C.E. and his brother James is with the R.C.A.F. M.C.T.C. stationed at Ottawa

Passover Greetings

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But after a year or two of household bills, John began to see that providing *adequately* for his family wasn't as simple as it looked. It wasn't that living costs were more than he could afford *now* . . . but what would happen, he wondered, if he were no longer there to earn for his family? His life insurance would be enough to take care of things for a year or two, but after that . . . what?

John did what many men in similar situations have done. He took his problem to a Mutual Life representative, to get the benefit of expert advice.

He found that, for a sum well within his means, the company would assure the continuation of a regular income for his family, should the "unexpected" happen to him; moreover, should he wish to retire at some future date, an income would be paid to *him*, providing comfort and security for his own later years.

John is only one of the thousands of Canadians who have found security and peace of mind through the advice of a Mutual Life representative. Every year The Mutual Life of Canada issues hundreds of "Continued Income" policies to young men who wish to use part of their present earning power to protect themselves and their families *permanently*.

Any Mutual Life representative will be glad to work out the cost of a "Continued Income" plan to suit *your* circumstances. You can rely on him to give you sound, unselfish advice without obligation.

WHAT IS AN ADEQUATE "CONTINUED INCOME" FOR YOUR FAMILY?

In planning insurance protection, the question is not, "What do I *think* I can afford?" but "What is the *least* my family could live on?"

Figure out *now* what it costs per month to provide your family with just these basic needs:

RENT OR TAXES	
FOOD	
CLOTHING	
HEAT AND LIGHT	
EDUCATION	
MEDICAL CARE	
MISCELLANEOUS	
TOTAL	

Now, estimate what monthly income your present savings might be expected to provide. Will they cover even these fundamental necessities?

If not, see a Mutual Life representative now. Ask him to work out a "Continued Income" plan that *will* guarantee your family an *adequate* income. Or, write direct to The Mutual Life of Canada, Waterloo, Ontario, enclosing the figures you have filled in above, *and your age* —along with your name and address. Do it today!

JR1

THE MUTUAL LIFE OF CANADA

Established 1869

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ALL PROFITS FOR POLICYHOLDERS

INSURANCE INVESTMENTS HELP CANADA'S WAR EFFORT